## The Catholic Record

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LONDON, SATURDAY, MARCH 27, 1915

IS MEXICO CATHOLIC! "Nearly all these people are Cath-olics—ignorant and groping it may be in their perceptions of the Faith, wilful and passionate in their sins against morality and good order, children in the ways of self-control and intelligent initiative — but funda-mentally devotional by natural disposition, and firmly fixed in their loyalty to the simple truths of Catholic Christianity. No one who has known the Mexicans in the intimate ons of their domestic life, in their daily round of toil and temptain the gentle offices of home and the tender consolations of religious intercourse, but has been profoundly impressed with the almost miraculous hold that Catholicism has upon the minds and hearts of the common people of that country.— Dudley G. Wooten.

Attention has been diverted from the warring factions in Mexico to the warring nations of Europe; and as a consequence we have been spared a chorus of ignorant denunciation of the magnificent though incomplete work of the Catholic Church in civilizing and Christianizing the Mexican Indians. It would be an awkward and suggestive thing to denounce the failure of three centuries of Catholic activity amongst Mexican Indians, and at the same time to remain silent on the result of four centuries of dominant Lutheranism in Prussia already in Luther's time civilized. Christianized and white. But if we have been spared the chorus we are treated occasionally to some shameless solos. Those religious weeklies, whose one positive note is antipathy to Rome, and who, like flies around a putrid patch in a carcass, buzz over every real or fancied scandal or shortcoming in the history the Church, past or present, are the chief offenders. Their spirit has to a very large extent, yet with exceptions of course, departed from the secular press of this continent. It is needless to say that they do not institute comparisons between the Indians of Mexico and the remnants of the North American tribes left unexterminated by Anglo-Protestant civilization; nor even with the native races of Asia and Africa in similar circumstances. They seem inordinately and childishly vain of the fact that they, the heirs of a thousand years of Christian civilization, are themselves politically the superiors of the Mexican Indians. Granted. The fact is beyond dispute.

For this reason we give some ex tracts from an article by Dudley G. Wooten in the current number of the Catholic World. Those of our readers who can do so should read the entire article. They will find there in small compass a fair, dispassionate and withal sympathetic picture of present conditions : and above all they will find the historic background necessary for an intelli gent understanding of present condi-

Mr. Wooten is not a Catholic. He practised law in Texas for over twenty years ; was judge ; representative to Congress from Dallas; President of Texas State Historical Association; and is the author of "A Comprehensive History of Texas" and "The Land System of Mexico and Texas." He spent much time and travelled extensively in Mexico, and is one of the few Americans who have been admitted to practise in the high courts of that country. He combines, therefore, two rare but indispensable qualifications for treating a subject beclouded by ignorance and prejudice : intimate knowledge derived from personal intercourse as well as study, and the perspective afforded by a comprehensive grasp of the historical development of Mexico, a country geographically near us but in most other respects as distant as Mars.

We shall, just now, give only such quotations as throw light on the relig- deacon's indignation; but as these

ious condition of the Mexican people which is obscured rather than cleared up by the newspaper accounts of the outrages and atrocities of the revolutionary factions.

The spiteful gloating of anti-Catho lic prejudice which is near akin to the spirit which animates the Mexican brigands gets this notice from Mr. Wooten:

Scoffers at religion and enemies of the Church have spared no pains to prove by their superficial writings and sophistical arguments that the masses of Mexico are Catholics only in name, and that, insofar as the faith of the Church is professed and practised by them, it is merely an idolatrous substitute for the ancient religion of the Aztecs; but the facts of the actual situation give emphatic disproof of these prejudiced views of non Catholic critics. It is true that among the ruling class, among the educated leaders of revolutionary sentiment in Mexico, there is a widespread and desolating spirit of rationalism, infidelity and iconoclastic Modernism—the same spirit that has destroyed the religious integrity of Spain and Italy, and made France a decadent and discredited nation of intellectual degenerates. But this is not true of that great body of the Mexican population, whose ultimate welfare and freedom should be the prime objects of all movements in that Republic. With this preponder that Republic. With this preponder-ating element the Church is, and for 300 years has been, the only stable, uniform and universal source of moral, educational and racial unity and strength. She furnishes the only means for solidifying, elevating and guiding the aspirations and capaci-ties of the great majority of the Mexican people. There is no other tangible or influential basis of appeal and incentive in the Mexican bosom Catholicism is the only religious power in the country, and thereby the only avenue of reaching and regulating the immature and often lawless impulses of the population. Protestantism is a negligible factor in the composition of moral forces churches of all the sects whose missionary efforts have been so strenuous and stentorious, while there are nearly fifteen thousand Catholic congregations. Most of the adher-ents of the non-Catholic organizations have been drawn into the movement by the national habit of mendicancy, and are held to their conversion by the impelling attrac-

The existence of the above-men tioned religious conditions in Mexico renders it nothing less than a and the temper of the dominant fac-tions during the last sixty years have practically outlawed Catholicism and paralyzed the usefulness and mission of the Church.'

Farther on he says :

"The nameless crimes and incredible cruelties against the priests and nuns of Mexico by the so-called 'Contitutionalists' in the present revolntion, and the needless destruction of Church property and institutions by the brigands who pose as patriots are the joint product of savagery and Socialism, encouraged in no small from this country, and countenanced zied bigotry of American 'mission aries,' who for years have preached proscription and persecution against

Maxico is Catholic and that is the one and only but sufficient guarantee of her ultimate national salvation.

> FATHER DOE IN THE TRENCHES

In a letter to His Lordship Bishop Fallon, Captain, the Rev. Edward Gordon Doe, military chaplain to the first Canadian contingent, states that bafore the letter reached its destination he with another priest would be at the front in the strictest sense of the term. The base hospitals, to which the wounded are transferred as soon as possible, are of course situated some distance in the rear of the fighting line. But many poor fellows never reach the base hospital. Father Doe is delighted that he is to accompany the ambulance corps and the stretcher-bearers right into the trenches where he may administer the sacraments to the brave lads who might otherwise die without the ministration of a priest or the consola

tions of religion. The prayers of a grateful people should often ascend to the Throne of Grace for their wounded and dying defenders as well as for the priests who dispense the mysteries of God on the field of battle.

AS SEEN BY A CONVERT

Speaking in St. Paul's Cathedral. London, England, at the afternoon service on the Day of Intercession the Anglican Archdeacon of London Dr. E. E. Holmes, denounced "th reckless rowdyism with which hundreds of young men of fighting age and physique ushered in the New Year outside this Cathedral in shameless disregard of the nation's feelings." We fully share the Arch-

young men were merely keeping up a stom that has been observed unrebuked for years, we must confess that we cannot see they are alto-gether to blame. When the property of the Catholic Church was taken from it and given to a church that carries as its distinctive designation he name of a nation, the people of that nation regarding such property as in some sense belonging to them, feel they have a right to do at least in the immediate vicinity of it, especially in times of license such as New Years' Eve, anything they please. They have been taught they are a free people, and that their liberty was secured to them by the plundering and banishment of an "alien Church. They reasonably cannot, therefore, as we have already observed, be altogether blamed for some things they do. The necessity for the Archdeacon's denunciation is only one of many proofs that the Church of England has, after some three hundred and seventy years of existence, failed to become the church of the English nation, for the very simple reason that she is not the Catholic Church, however closely in some of her services she may imitate the Catholic Church in the hope that she may be accepted as that which she imitates. How true and far-reaching is that shrewd observation of Abraham Lincoln's, "You cannot fool all the people all the time." We are confident in stating that on New Year's Eve there was no rowdvism in the immediate vicinity of Westminster Cathedral, the Catholic Cathedral of London.

Superficial observers who trave frequently publicly express opinions on the character of the peoples whose lands they are privileged to visit. In expressing such opinions they find more or less occasion to dwell condescendingly upon what they are pleased to term the ignorance of the peoples of Catholic countries. We are at present unaware of any Catholic country in which there is need of a Society for the Prevention of Cruelty to Children. England, a Protestant country, is, we believe, unique in having the need of such a Society, and the statistics this Society publishes, abundantly, we regret to say, justify its existence: for we read that since its institution twenty-nine years ago it has known of 32,204 girlvictims of immorality. Last year in London alone the Society dealt with 119 cases of this kind. How many cases in that city alone were there unknown to it? Surely the time has come in England for the re enthronis ation of womanhood in the restoration of the Blessed Mother of our Lord to that veneration and reverence in which she was held in that country before the flood gates of men's basest passions were flung wide open by the "glorious Reformation." The cases of cruelty dealt with by this Society average 80,000 a

THE PRIEST ON THE BATTLEFIELD Chronicle of Wednesday, February Gibbs on the spiritual influence of priest-soldiers on the field of battle. Mr. Gibbs, we are pleased to note, quotes as accurate the estimate published by ourselves and others, which regular Army religion-I do not know some of our Protestant contemporaries have questioned, that there are twenty thousand priests in the French Army at the present time. While many of these, he writes, are employed as chaplains or stretcherbearers in the Red Cross Corps, the great majority are serving under compulsion as ordinary soldiers in the ranks, or as officers who have gained promotion by merit. Mr. Gibbs says he cannot explain what he terms "the paradox that those whose function it is to preach the Gospel of Peace should be helping to heap up the fields of Christendom with the corruption of dead bodies.' There is no paradox at all, for these priests are fighting under the compulsion of a Godless government, whose joy it has been to persecute the Church these priests serve; and one form of that persecution is the compelling of these clergy to fight. They are fighting in the army, therefore, merely as citizens of France. not as clergy; although their functions as clergy they cannot forego. And they are exercising these functions nobly in the trenches, as Mr. Gibbs testifies, for according to him "the priest-soldier in France is a spiritual influence among his comrades. The

supernatural note in the priests' courage and indifference to death. He responds to the kindly doing by the priest of a thousand little acts of service." And, having seen again and again in the Order of the Day the mention of priests' names for gallantry, the lay - soldier surely cannot but be moved to admiration of and a desire for that gift of the grace of God which is the secret of the priest's courage and consecration. The prophet Isaias writes, " How beautiful upon the mountains are the feet of him that bring the good tidings, and that preacheth peace." And St. Paul admonishes Christians to have "their feet shod with the preparation (literally, the preparedness) of the Gospel of Peace. If we alter the words "upon the mountains "to the words" in the trenches," in the passage from Isaias how appropriately the prophet's these things ?" words apply to these French clergy; The writer of this for whose preparedness in obedience to RECORD himself served on the injunction of St. Paul is moving

METHODISTS AND HOLY WEEK

to admiration and a worthy covetous-

ness of such grace many who are

still outside the Church, and not a

few who formerly blasphemed.

A few weeks ago we read in Methodist weekly a strong plea that frescoes of Biblical incidents should be painted on the walls of Methodist churches. In a recent issue of The Regina Leader we read :

" A number of the local Methodist churches are preparing for a series of special religious services, which are to be held daily for two weeks the object being to quicken the spir itual life among their members and adherents. Yesterday some pastors preached preparatory sermons along this line, asking their congrega-tions to fall in line with the idea and arrange to lay aside all social and other engagements so that they would be able to take part. They stated in their sermons that the special services would not be of a marked evangelical type, but would be more of a united effort to have the minds and thoughts of all members and friends these churches directed into spiritual channels, so that the Easter and influence their lives to a greater

extent throughout the year.' Trnly the vindication of the Catho lic Church proceeds apace! Graven images, Lent and Holy Week ap proved by our Methodist friends! Proestants may next learn and have the courage to proclaim that the divinely ordained means, the Blessed Sacrament of the Altar, and the frequent reception thereby of the Bread of Life cannot be improved upon as the means of strengthening and deepening the spiritual life of believers.

AN ANGLICAN CHAPLAIN AND THE WAI To the (Anglican) Church Times of January 29, an Anglican Chaplain contributes an article, the title of which is "Some Heartburnings." He begins by saying: "When I use the word Church here I mean exclusively the English Church." He then continues : "Most of us are, I suppose agreed that the Church has much to In the London (England) Daily learn from the war for future useful. drive their Catholic citizens from ness. If, as has been said, 'the mischurches,' in that it exposes our differences and shortcomings, this may be more truly said of the battlefield. I do not presume to criticise the enough about what has gone on before the war to do so-I only write of my own experience of what I have found during the war." After paying should have a fair share of what is a tribute to the patience of the British soldiers, their self control in suffering, their extraordinary good humor and comradeship, their seri onsness and their recognition of the other-world crisis through which they have passed, and their determination, in most cases, not to miss the opportunity which God has given them by preserving their lives, this Anglican Chaplain goes on to say "The almost entire ignorance of the religion, the small number of confirmed men or regular communicants is simply appalling. A (Roman) Cath olic soldier knows at once what to do He asks for a resary to help him to say his prayers; he asks you to get him a priest; he wants his Communion or to make his confession. He knows the Gospel of Christ : he understands about repentance, about the whole realm of affairs. grace, about the presence of the unseen army of saints and angels. Our poor Tommy, not from any fault of of education. We must appreciate his own, but from our neglect, quite unconscious of of this as a reality. . . . 'Church of England.' we must confess it, lay-soldier sees the priest at his means in many cases nothing differprayers in the trenches, or on his ent from 'Baptist,' 'Wesleyan' or in point: lying down to rest, and puts a check 'Presbyterian.' We talk of having 90 upon his blasphemy. He marks the per cent. of the Army attached to us.

Some one wrote to me the other day these words : 'This war should make a different manhood for the Church (of England) of the future. Men cannot live by the French churches for nothing. Their eyes must be opened.' My friend meant that this great company of Anglicans soldiers, orderlies, doctors, nurses chaplains, etc.,—living in a Catholic country day by day, feeling a need for religion, as they must in the midst of such a critical experience, will ask themselves, 'Does Anglican ism give us what these Catholic Allies of ours find in their religion? Here we have churches crammed day by day with (Roman) Catholics doing just the same work as we are doing. They find time to pray, to make their confessions and Communions. Why do not we? Why do we not want

occasions temporarily as an Anglican Chaplain in the British Army, and feels impelled to say that his personal experience in that capacity was in most respects similar to that of the Chaplain who contributes the article to the Church Times Surely God has chosen a strange and strong method for the conversion of England, for such to a large extent must be one spiritual outcome of this war, in answer to those fervent prayers for her conversion which have long been offered by her children of the Catholic Faith.

Dr. Graham Aspland, an Anglican Medical Missionary in North China, speaking recently in London, said that it was at the suggestion of Mr. Lu, a native Catholic of Pekin, that the Chinese Senate appointed a day of prayer for the whole Empire. The speaker added that out of every twenty missionaries in the world, thirteen are Catholics, six Nonconformists, and one Anglican.

CATHOLICS AND PUBLIC LIFE

In the statement issued to the pub-

lic by the committee appointed at the

last convention of the Knights of Col-

umbus to deal with the question of

religious prejudice, it is declared that the periodic attacks on Catholicism proceed from three classes: those who are opposed to all religions; those who failed to understand the legal guarantees assured to every citizen that he shall have the right to practice his religion without molestation; and those who make a profit out of the occupation of vilifying tne Catholics. To the first class probably belong the members of the Western Orange lodge, who recently passed long resolutions in which among other curious sentiments was embodied the notion that no Catholic should be appointed to the bench, because, they said, he would interpret the law only as he was directed by a foreign potentate in Rome. who has complete dominion over the consciences of all Catholics. These men, if they had their way, would every position they hold in the public service. It is unfortunat that in many parts of the country their intolerant campaigns are meeting with some success. Many communities, more particularly in eastern Canada, can be named where this policy of ostracism has reduced Cath- tian religion was taken to be the olic representation to a shadow. And if Catholics suggest that they going, based upon their numbers, the suggestion is condemned as impracticable, as unscientific, as absurd. The rule of representation based on numbers is to be laughed out of court only when it may work against the prevailing prejudices. When it works in their favor, it is to be commended. For example, six or seven years ago, by some unusual conjunction of circumstances, the Catholics of Nova Scotia had five senators average soldier of the elements of out of ten. For a few years the constitution bore this unprecedented anomaly without going to pieces. Then five vacanies occurred : and directly it was pointed out that the Catholics had had representation in the Senate all out of due proportion to their numbers; and that representation was in due course cut down to four. And so it runs throughout

For our own part, we believe that there must be a vigorous campaign our rights and stand up for them : and we must induce our neighbors to appreciate them. The famous Dr. Brownson's message to his fellow Catholic citizen may be cited as being

be clear and distinct; his speech strong and decided, as becomes the citizen of a free state, and a freeman in the Commonwealth of God. Let im be just to himself, just to his fellow citizens, just to his religion.'

SOCIETY, THE PAPACY, AND PHACE

Gregory the Great (590 604) in-

duced Agilulph, king of the Lombards, to raise the siege of Rome when it was on the point of falling into his hands. A few years later war was again imminent between the Combards and the Romans, and a second time the mediation of Gregory was instrumental in preserving

The next pontifical peace maker is Pope Zachary (741-752). Luitprand invaded the Roman province. The Romans appealed to Zachary, who had just ascended the Papal throne and at his bidding Luitprand re stored the conquered territory, and concluded a treaty of peace. But no sooner had he made peace with Rome than he proceeded to attack Ravenna. The Pope sent envoys to Pavia to treat with Luitprand, but the king was inexorable. Then Zachary him self went forth to meet him, and got him not only to desist from his purpose, but also to restore the cities which he had taken.

And now we come to a momentou epoch in the history of the Papacy the formal heginning of its temporal power. During the Pontificate of Stephen II., the successor of Pope Zachary, Astulph, King of the Lombards, invaded the Roman provinces, and imposed a heavy tribute on the

people. The Pope wrote to Constantine Copronymus, telling him of the condition of his Italian subjects and asking him to protect them. But the emperor was more occupied with image breaking than with the care of his provinces, and the Pope prayed his protection in vain. The Pope then sought and obtained the aid of the Frankish King, Pepin. The Roman province was saved from subection, and henceforth the Popes ruled as temporal sovereigns over the people whom the emperor had neglected and whom they had so often saved. They did not impose their rule upon the people; it came right from the people. No regime had ever a higher sanction, a sanction that was recognized by kings and peoples for more than a thousand

The recognition of the temporal power of the Papacy is mainly important as denoting the change that had been wrought in society. The Church had at last succeeded in in stilling into the body politic the idea of right and the principle of justice. The jus gladii was now finally disgarded, and international mediation was admitted to be a better and more lasting way of settling quarrels than the sword. The Pope became the president of the Christian republic. He was the unifying power that bound together the great community of European nations. He heard the complaint of subjects against rulers, and decided the quarrels of kings. He was, says Schlegel, like the all embracing vault of heaven, beneath whose kindly shelter those warlike nations began to settle in peace, and gradually to frame their laws and constitutions. The Chrisfoundation and mainstay of civil society-and to everyone Christianity at that time meant the Catholic Church. Society, therefore, maintained it as it would its own existence; and to defend it was there. fore the first duty of kings as the representatives of the states they ruled. As it was part of the constitution of every State that subjects should faithfully obey their king who faithfully obeyed religion, so all were persuaded that their duty of fealty eased when a king became faithless to religion. In the middle ages religion governed all the relations of life, social, civil, and domestic; and the Pope was acknowledged every where to be the true interpreter of the natural and divine law. Wherefore, his teaching was accepted by the State and was applied in everything, from the punishment of a criminal to the deposition of a king. With this idea before us, of the position of the Popes, we can follow with more interest, and a better understanding, their subsequent action with regard to international disputes.

The bad Catholic is a social scourge—he is at the bar of public ppinion to be judged not as an indi-vidual but as a member of a Church that claims holiness as one of its "Let him stand erect; let his attributes by which all men may know its divine mission.

## NOTES AND COMMENTS

THE COLLECTIONS made in the Catholic Churches of Ireland for the relief of the suffering and destitute in Belgium amounted over a month ago to £28,352. Ireland, which in the past has herself been so familiar with suffering, will know how to lighten the cross for others.

IN REFUTATION of those who hail the present War as proof of the failure of Christianity, Father Bernard Vaughan, who is nothing if not a crusader, says rather must it be admitted as the failure of individuals and of nations to cleave to the Christian ideal. Man, for three centuries, has essayed to improve on the work of the Creator, and dire disaster is the result. "Let us begin," he said in a recent sermon, "and try once more what Christianity can do." Why not put it to an honest trial and stand by the test. "It has a good record," continued the well known Jesuit. When it first dawned upon Europe the state of things was, if possible, worse than to-day. Europe was dving under the pagan yoke, and Christ, sitting by the bedside, inspired humanity and breathed into it new life. Out of chaos came order, and upon the ruins of Roman liber. tinism sprang the Christian family, with its love of home and traditions of chivalry. The modern world has shown signs of a return to paganism. Why not, rather, try again the religion of the Nazarene?

CATHOLIC CHURCHES in Germany are feeling the stress of the blockade. Modern ammunition cannot be made without copper, and Germany is dependent upon the outside world for her supply. In the impending famine in the metal, every available source of supply is being utilized at the cost of destruction of many of the most cherished objects of Art in the country. The church in both Belgium and Germany is especially menaced in this particular. The celebrated Way of the Cross at Turnhout has already been removed, and many more such monuments and objects of piety must follow. The magnificent bronze gates of Antwerp have been melted down, and, on the commercial side, there has been wholesale confiscation of electric wires in Belgium. The world will not complain of this so much if the impending copper famine, which it indicates, hastens the restoration of

In his great humility the late Pope Pius X. directed by his will that his remains should be deposited in the Vatican Grotto, and that in the simplest and most unpretentious manner. Accordingly last August be was laid at the entrance of the grotto, not far from the Tomb of the Apostles, and the simple inscription Pius Papa X." alone indicated his resting place. It was not deemed fitting, however, that the tomb should remain in this condition, and by direction of His present Holiness, several ornaments in Carrara marble have been added, and the inscription expanded to read :

Mitis et humilis corde-Reique Cath olicae vindex fortis - Instaurare omnia in Christo - Satagens - Pie obiit die XX -- Aug. A. D. MCMXIV,'

Thus recalling the moral and pontifical virtues of this great Pontiff. It should be interesting to Englishspeaking Catholics to know that close by is the tomb of the Royal Stuarts.

MR. JOHN REDMOND has stated that there are now upwards of 250,000 Nationalist Irishmen at the front the vast preponderance of these being Catholics. Right Rev. Dr. Casartelli, Bishop of Salford, who is making a cansus of Catholics of his diocese who have joined the colors, has already 13,000 names, and announces that the figure will run to 20,000 before his task is completed, And Father Bernard Vaughan is responsible for the statement that in proportion to their numbers the "Catholics of England have a larger representation in the Army than those of any other creed. Further, that from two Jesuit colleges alone - Stonyhurst and Beaumont-700 lads are at the front in Flanders. With such a showing the Catholics of Great Britain and Ireland need not fear comparison in the matter of patriotism with any section of their fellow-countrymen.

As INDICATING the spirit of the Catholic soldier in this War may be cited the example of a battalion of the Royal Irish Regiment which has been in training at Longford. By unanimous consent they quite recently entered upon a spiritual Re-