

The Catholic Record

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LONDON, SATURDAY, SEPT. 12, 1914

OFFICIAL

OUR NEW POPE BENEDICT XV.

Dear Reverend Father:—By the infinite goodness of Our Lord Jesus Christ, the Invisible Head of the Church, there has this day been given to us a great cause of rejoicing. The saintly Pontiff, Pius X., has found a successor in the person of His Eminence Cardinal Giacomo Della Chiesa, who succeeds the Throne of the Fisherman under the title of Benedict XV. From the depths of our grateful hearts let there arise the prayer of thanksgiving that, amidst the sorrowful events that darken Christendom, Almighty God has vouchsafed not to leave His Church for any lengthened time without a Supreme Earthly Ruler. And as, on the death of our late beloved Pontiff, we made our immediate act of unquestioning submission and obedience to his successor, so now in sincere gratitude let us pray that "the Lord may bless him on earth, and deliver him not to the will of his enemies; and grant him, both by word and example, to benefit those over whom he is set, that, together with the flock committed to him, he may come to everlasting life." *2 Peter 1:29*

In loving recognition of God's goodness in so soon filling the vacant Chair of Peter, a Solemn Mass of Thanksgiving will be celebrated in the Cathedral on Monday, September 7th, at 9 o'clock, at which you are cordially invited to assist, if you find it at all possible.

We also order and direct that a public Mass of Thanksgiving be offered up in each parish of the Diocese on the earliest convenient date, and that the faithful laity be strongly urged to receive Holy Communion on that day for the intentions of the Sovereign Pontiff.

The prayers "Pro Gratiarum Actione," to be found at the end of the Mass of the Most Blessed Trinity, will replace the Oratio de Mandato of the Mass "Pro eligendo Summo Pontifice," and will be recited, rubrics permitting, until October 3rd, inclusive.

Given at London, this 3rd day of September, 1914, and appointed to be read in all the Churches of the Diocese on Sunday, Sept. 6th, 1914.

M. F. FALLON,
Bishop of London.

PETER NEVER DIES

To-day the Catholic fold of nearly three hundred million souls rejoices in the enthronement of a new shepherd in the throne of the Fisherman built by the Carpenter's Son. In the long line of Pontiffs who have in turn heard the thrilling words of the Master "Feed My lambs, feed My sheep," not one, we venture to say, has taken up the sacred burden implied in them, amidst such unparalleled circumstances. Never before was there a Catholic world so unanimously loyal—so enthusiastically devoted to the successor of St. Peter. Bishops and priests and laymen to-day unhesitatingly listen to the voice of Rome's spiritual king and accord him a homage and reverence such as Christ's Vicar has never before commanded. This is the incomparably happy feature of the opening of the reign of Benedict XV. On the other hand, His Holiness, the representative of the Prince of Peace, sees around him the torrents of blood that deluge the soil of Europe as a result of the most gigantic struggle that has ever threatened the civilization of the world. What the issue of that fierce struggle may be no man can foretell. It may involve in ruin some of the great historic dynasties and powers of Europe. But whatever the outcome the Church will be there when it is over, restoring, reconstructing, building up once more the ruins of the past and who knows? perhaps rescuing the nations from the barbarism that may well be the legacy of this fierce struggle. Benedict XV. will take up his sacred duties in the Barque of Peter fearlessly, courageously, knowing that the Voice that of old stilled the raging tempest on the sea of Galilee will in God's own time still the storm and guide the ship to the haven of rest.

THE CLOUDS DISAPPEARING

Professor James J. Walsh has himself done much to dissipate the clouds of ignorance and prejudice which obscured and distorted the modern vision of the Church of all the ages. In the current number of the Catholic World he gives some welcome evidence that "during the generation just past a decided change has come over the attitude of that portion of the reading and thinking public whose opinion is really worth while."

Just forty years ago Professor Draper, who had attained considerable fame as a scientist, published "The History of the Conflict Between Religion and Science," which was given a place in the International Scientific Series. It had a wide, popular circulation, but above all was eagerly read by those who were to devote themselves to teaching in colleges and universities on this continent during the following twenty years. He also published the "History of the Intellectual Development of Europe." "Now the interesting fact with regard to Professor Draper's books is that Professor Draper, a scientist, did not know the history of science at all. He was entirely ignorant of the great advances that were even then being made with regard to our knowledge of the growth of science during the medieval period."

"For him," says Professor Walsh, "the Dark Ages knew nothing because he knew nothing about them."

Professor Draper inherited the old traditions of lazy monks, living in idleness, a drain on the country, of absolutely no benefit to themselves or others. On page 267 Professor Draper writes:

"While thus the higher clergy secured for themselves every political appointment worth having, the abbots vied with the counts, in the herds of slaves they possessed—some, it is said, owned not fewer than twenty thousand—begging friars pervaded society in all directions, picking up a share of what still remained to the poor. There was a vast body of non-producers, living in idleness and owning a foreign allegiance, who were subsisting on the toil of the laborers. It could not be otherwise than that small farms should be unceasingly merged into the larger estates; that the poor should steadily become poorer; that society, far from improving, should exhibit a continually increasing demoralization."

Over against this reassertion of the hoary traditional fable about the monastic life, Professor Walsh sets a paragraph from "The Ruined Abbeys of Great Britain," by Ralph Adams Cram, who has made a special study of the subject in connection with the magnificent architecture which these medieval monks developed, and which he would like to have our people appreciate and emulate.

"At the height of monastic glory the religious houses were actually the chief centres of industry and civilization, and around them grew up eager villages, many of which now exist, even though their impulse and original inspiration have long since departed. Of course, the possessions of the abbey reached far away from the walls in every direction, including many farms even at a great distance, for the abbey were then the great landowners, and benevolent landlords they were as well; even in their last days, for we have many records of the cruelty and hardships that came to the tenants the moment the stolen lands came into the hands of laymen."

Perhaps even better as an illustration of how recent honest historical research is permeating every stratum of the population is this extract from an address by Dr. Goodell, President of the Massachusetts Agricultural College, at the summer meeting of the Massachusetts State Board of Agriculture:

"Agriculture was sunk to a low ebb at the decadence of the Roman Empire. Marshes covered once fertile fields, and the men who should have tilled the land spurned the plow as degrading. The monks left their cells and their prayers to dig ditches and plow fields. The effort was magical. Men once more turned back to a noble but despised industry, and peace and plenty supplanted war and poverty. So well recognized were the blessings they brought, that an old German proverb among the peasants runs, 'It is good to live under the crozier.' They ennobled manual labor, which, in a degenerate Roman world, had been performed exclusively by slaves, and among the barbarians by women. For the monks it is no exaggeration to say that the cultivation of the soil was like an immense alms spread over the whole country. The abbots and superiors set the example, and stripping off their sacerdotal robes, toiled as common laborers. Like the good parson whom Chaucer portrays in the prologue to the Canterbury Tales.

This noble ensample unto his schef he gaf
That first he wroughte and after
that he taughte.

When a Papal messenger came in haste to consult the Abbot Equitius on important matters of the Church, he was not to be found anywhere, but was finally discovered in the valley cutting hay. Under such guidance and such example the monks upheld and taught everywhere the dignity of labor, first, by consecrating to agriculture the energy and intelligent activity of freemen often of high birth, and clothed with the double authority of the priesthood and of hereditary nobility, and, second, by associating under the Benedictine habit sons of kings, princes, and nobles with the rudest labors of peasants and serfs.

Professor Draper, the source of much of the ignorant prejudice amongst the up-to-date "scientists" of very recent times, could find nothing good to say of the monks, indeed he could scarcely find anything bitter enough to say about them. President Goodell, who has studied the situation from his point of view, very carefully concluded his address as follows:

"My friends, I have outlined to you in briefest manner to-day the work of these grand old monks during a period of fifteen hundred years. They saved agriculture when nobody else could save it. They practised it under a new life and new conditions when no one else dared undertake it. They advanced it along every line of theory and practice, and when they perished they left a void which generations have not filled."

History is being rewritten. The old Protestant perversion of it will still do dogmatic duty among a certain class who cling tenaciously to dying prejudices; but the truth will finally percolate even to these or their children.

GODLESS LEADERS

Not having the German point of view the Kaiser's confident invocations of the God of battles may seem to us presumptuous. As travestied by unfriendly critics it may savor of blasphemy.

We are glad to read that every man of the British troops has a little paper signed by Kitchener containing two hundred words of good soldierly advice, telling each and all to fear God, honor their king and country, to remember that they are fighting in a friendly country, to abstain from liquor and looting, to be courteous to women and no more than courteous. This has a manly, Christian ring to it.

In the grandiloquent manifestoes of the infidel French governments, manifestoes which excite the scorn of Clemenceau, the mention of the name of God is studiously avoided.

LOUVAIN

The sacking of Louvain makes a brief account of its famous university instructive and interesting at this time.

The Bull of Martin V., dated December 9th, 1425, founded this world famous seat of learning. Louvain had the character of a *studium generale*, i. e., it had the right to receive students from all parts of the world, and the degree of doctor, which it conferred, gave the right to teach anywhere. Popes and princes vied with one another in granting the university important privileges and establishing endowments to provide for its needs and development.

The ancient university constituted a juridical body enjoying a large measure of autonomy. Its constitution was elective; the arrangement of the programme of studies and the conferring of degrees were among its prerogatives; it had jurisdiction and disciplinary powers over its members.

In the ancient university the faculty of law occupied a dominant position. Roman law reigned almost supreme in its lecture halls. It was regarded as the scientific element, but it served in practice to mould and co-ordinate, not to destroy the living law of national custom.

During the renaissance period we find an illustrious group of Humanists who for a century and a half give Louvain international fame.

In 1792 the Netherlands were occupied by French Republican troops and was officially annexed in 1795. The existence of the university, its privileges and its teachings, were incompatible with the regime of the new teachers. In 1797 the university was suppressed; its scientific property fell into the hands of the spoilers; the whole institution was ruined for a long time by this fury of destruction.

Louvain was restored in 1834. The restored university is a free university, i. e., it is not a state institution. The Episcopate controls the institution and appoints its rector. The latter governs with the assist-

ance of a rectoral council composed of the deans of the five faculties, (theology, law, medicine, philosophy, letters).

It is impossible here to go into the details of the work in our own day of this great University. The Catholic Encyclopedia, from which we are freely borrowing, gives an idea of the magnitude and thoroughness of this work. Every department of learning is flourishing.

The various schools and institutes, provided with libraries, apparatus, etc., familiarize the student with methods of study under the immediate supervision of masters. They are also centres of scientific production: we have already mentioned the bibliography of the university, the catalogue of which has been published. These publications carry abroad the work of Louvain and bring in exchange the productions of the outside world of thought and research. There are about thirty of these periodicals published by the professors of Louvain, and more than one thousand are received in exchange from other sources. Frequently, too, the professors bring out their students' work in foreign magazines not under their direction, and in the bulletins of various academies. The list of these is to be found in the university bibliography. An idea may thus be formed of the activity of men like Louis Henry (chemistry) and J. Denys (bacteriology) who prefer this mode of publication.

These are but a few extracts from the article to which we referred; but they are sufficient to show that Louvain was upholding its glorious traditions, and that it was in our day one of the great intellectual centres of the world.

The wanton destruction of the University of Louvain with all its priceless treasures of centuries of scholarship is one that justifies the harshest of the judgments passed on the Germans. The barbarous Vandals yet untouched by civilization or Christianity, many centuries ago, by such indiscriminate sacking and burning have given to civilized nations the one word that describes it—vandalism.

PARISH LIFE UNDER QUEEN ELIZABETH

History is being rewritten. The old Protestant traditional view of the Reformation is shattered by recent historical research. Professor W. P. M. Kennedy, M. A., a distinguished convert to the faith, has placed in popular form and within the reach of every reader a valuable corrective of popular misapprehension of English history in his work "Parish Life Under Queen Elizabeth." It is published in the Catholic Library Series at the popular price of 30 cents. If this little work may be described as popular in some respects, it differs radically from most publications that are usually placed in that category. It is the fruit of wide reading and research in Professor Kennedy's chosen field of study for which he is marvellously well equipped. Almost every one of its 169 pages contains references to his. Copious citations from the State Papers of the reign, the Episcopal Visitation Reports, and other unquestionable sources of history make the work as valuable to the scholarly student as to the popular reader.

The author calls attention at the outset to the fact that for a generation before Elizabeth's coronation the English people had been tossed about in the eddies of religious change. "They felt the ebb and flow of the different positions taken up by their religious rulers, and their lives for a quarter of a century had been passing a ceaseless variety of religious experience. . . . There was no security that their acceptance of a new state of affairs to-day would be pleasing to the government to-morrow. This instability and lack of certainty produced a wide spirit of moral weakness which is too often forgotten studying Elizabethan England. It only gradually dawned on the nation that the Government had a religious policy, and that it was worth while to accept it. The strong men in reality were the conscientious Puritans and Catholics, who had the courage to refuse a position which gradually made itself secure."

The Act of Supremacy (I. Eliz. c. 1.) abolished the spiritual jurisdiction of any foreign prelate in England. The rights of the spiritual and ecclesiastical jurisdiction and visitation were annexed to the Crown, with the power to reform and

redress heresies and errors. All clergy and all persons holding authority under the Crown were required to take the Oath of Supremacy—that the Queen was "the only supreme governor of this realm. . . in all spiritual and ecclesiastical things." The Act of Uniformity not only made Catholic worship a penal offence, but the people were deprived of the moral support which they needed at the time, and compelled to resort to Protestant worship. Parochial life became a dreary round of inquiry and inquisition. "The prelates and foundations of parochial change were planned and laid in the unifying atmosphere of Tudor statecraft. Real religion had no place among them. Diplomacy and politics lie behind everything, and the general lack of religious convictions stands out at the beginning as a prominent feature of the new regime."

The thoroughness with which the coercive measures were enforced may be gathered from a further quotation or two. After giving detailed instances and citations from instructions and injunctions, Professor Kennedy remarks: "These details may seem somewhat unnecessary, but they have been largely overlooked by Elizabethan historians. They illustrate the determination that no relic of Catholic times should be allowed to survive. In addition, they prove how severe were the regulations enforced to stamp out Catholic piety. Nothing escaped the vigilant eyes of the Government. The homes of the people were at the mercy of the churchwardens, who practically became Government spies, and even the possession of a Rosary or a sacred picture was considered a serious offence. Everywhere the Elizabethan ideal was forced on the people, and the minutest details of their piety were watched both in public and in private and reported to the authorities. This official diligence characterized the entire reign, and this fact forces us to believe that in many a parish Catholic piety and traditions continued to linger long after England had been robbed of the Faith."

"The parochial and diocesan records disclose a consistency of moral decay in all classes of society which can hardly be paralleled in English history," says our author, and he quotes from "De Frere's Church Under Elizabeth and James I," p. 284: "The practice of religion had sunk to a very low ebb as the standard of decency in worship and efficiency in clerical ministrations had gone down. There had been a moment when hatred of Spain and Rome seemed to be the only bit of religion left in the English Church." And from Hubert Hall's "Society in Elizabethan Age," p. 105: "The state of society was the worst that had ever before been in the land."

Like the more voluminous works of Dr. Gairdner, Professor Kennedy's work which he modestly calls "an Introductory Study, shows that his distinguished fellow-countryman and fellow-convert Mr. Robert Hugh Benson, in his historic novels "By What Authority" and "Come Rack, Come Rope," presents a picture of English life in the Reformation period that is a singularly faithful reproduction of the times and rigidly true to history.

DEMOCRACY

Innocent of all knowledge of history and historic influences a certain class of self-styled democrats, victims of Protestant prejudice and Protestant tradition, are quite honestly convinced that the Catholic Church is the antithesis of democracy.

The democratic president of the greatest democracy in the world, who may be as Protestant as the others but who knows something of history, has thus placed himself on record:

"The only reason why the government did not suffer dry rot in the Middle Ages under the aristocratic systems which then prevailed, was that the men who were efficient instruments of the government were drawn from the Church—from that great Church, that body we now distinguish from other Church bodies as the Roman Catholic Church. The Roman Catholic Church then, as now, was a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become a Pope of Christendom, and every chancellor in Europe was ruled by those learned, trained and accomplished men—the priesthood of that great and then dominant Church; and so, what kept govern-

ment alive in the Middle Ages was this constant use of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the Roman Catholic priesthood."

RIGHT ABOUT TURN

The prosperity and progress of Protestant countries, the civil and religious liberty consequent on the Reformation, have been the burden of many an argument for the superiority of Protestantism over the Catholic Church. In fact this was the final, conclusive and irrefutable argument. Now it is somewhat amusing to find these same champions of Protestantism telling us emphatically that Germany, the cradle of Protestantism, and dominated by Protestant Prussia, is and has long been crushed under the iron heel of despotism, and is now silent for fear of the mailed fist of militarism. German Atrocities, Unbelievable German Barbarism, etc., etc., are familiar newspaper headings these days. We have long been accustomed to hearing things about Russia also. But now—well what becomes of the old stock argument of the freedom and prosperity and superiority of Protestant countries?

"LOYALTY"

"When so many Irishmen are at the front serving Britain the anti-home rulers in the British House show a rather miserable spirit in declaring their willingness to cause trouble for the government by reviving the old animosities engendered by the desire of the administration to settle the question in a fair way. The people of Britain and the empire are being furnished with a lasting lesson of the 'loyalty' of the opposition to home rule. These gentlemen, no doubt, are as much prepared to day to declare civil war in Ulster as they were ready to fight the British forces a few months ago."—The Ottawa Citizen.

In the same paper we read the account by the British correspondent of the London Daily Mail of the experiences of British troops on the way to join the fighting forces:

"The troops of the King pour through this gateway of France night and day, with their faces ever turned to the east. The tramp of British battalions brings half asleep townspeople to their bedroom windows in the middle of the night; they pass through deserted streets when the morning sun just touches the chimney tops; you will meet them on the dusty road at dusk, swinging along to a rest camp, as they sing 'It's a long, long way to Tipperary.' It's the marching air of this great campaign."

The rollicking Irish marching air of this great campaign is of deeper significance than the aristocratic cynicism of Arthur Balfour. Home Rule is won.

INCREDIBLE IGNORANCE

How best to place Catholic truth within reach of the non-Catholic masses constitutes the great problem of the day. The astounding want of knowledge of Catholic belief and practice is almost incredible. A prominent Canadian financier, in conversation with ourselves, summed up the difference between Catholicism and Protestantism. "We believe in being saved through Jesus, and you believe in being saved through Mary." The other day, at the National Catholic Congress at Cardiff, the Bishop of Menavia, in illustration of the need of spreading in Wales information about the Church, told how he had recently heard of a Welsh woman who had expressed surprise that Catholics worshipped God. "I have always understood," she said, "that the difference between us was that Catholics worshipped the Virgin Mary and that we Protestants worshipped God." During the discussion of the Welsh Disestablishment Bill in the House of Commons Lloyd George reminded the House that the Welsh people were once Catholics, and that if only they had continued to have priests and teachers they would be Catholics still. For whatever reason millions of Catholics lost the faith during the great religious upheaval of the sixteenth century. Millions of their descendants are to-day tired and weary of the caricature of true religion that has been their heritage. Mere negation cannot satisfy the cravings of the human soul. They clamor for something pulsing and living. Catholicism alone stands between them and atheism. But Catholicism is a sealed book to all except a favored few. With our own eyes we see them daily drifting farther and farther from all belief. Shipwrecked in the great ocean of indifferentism shall we make no effort to bring them into the harbor of the City of Peace? The enemy

of to-day is not Protestantism but Indifferentism. Men have lost faith in the Church because the Church could not "deliver the goods." We who do business at the old stand have the goods. The question is how best to advertise our wares. There is the apostleship of the press—but non-Catholics will not read a Catholic paper.

There is the non Catholic Mission, but how few of the mighty multitude will attend such a mission in a Catholic Church? There is the Catholic Truth Society, but it is handicapped for the want of resources. It needs money. It needs an army of willing helpers. There is the Catholic laity, to our mind the most important avenue of approach that will bear fruit when all else fails. Who can estimate the amount of good that can be done by the educated lay Catholic. Living side by side with his non-Catholic neighbor he can exercise an influence potent for good. By his truly Catholic life he illustrates the excellence of his faith. He will find many opportunities of enlightening the enquiring mind. Many a man who will not sit at the feet of an accredited teacher will be glad to learn from the lips of a layman. The problem of the day is how to reach the non-Catholic masses. The solution of the problem is the zealous co-operation of the laity.

COLUMBA

NOTES AND COMMENTS

MR. REDMOND'S speech in the House of Commons assuring the Government of the unequalled support of Ireland in the war with Germany will have recalled to many minds the famous speech of Richard Lalor Shiel in which that great Irish patriot repudiated in behalf of his countrymen the imputation of alienation from the common interest of the United Kingdoms, directed against them by the Landowners and the Bonar Laws of the day. "Where was Arthur, Duke of Wellington," he cried, "when these words were uttered. Methinks he should have started up to disclaim them. The battles, sieges, fortunes, that he'd passed, ought to have come back to him. . . . Whose were the athletic arms that drove your bayonets at Vamiera through the phalanxes that never reeled to the shock of war before? Whose desperate valor climbed the steep and filled the moats of Badajos? All, all his victories should have rushed and crowded back upon his memory—Vamiera, Badajos, Salamanca, Albuera, Toulouse, and last of all, his greatest—Waterloo."

DWELLING ESPECIALLY upon the last named—a victory that is recalled by present day events in Belgium—the orator in a burst of what has been described as heart-moving eloquence, exclaimed: "The blood of England, Scotland, Ireland, flowed in the same stream on the same field. When the chill morning dawned their dead lay cold and stark together; in the same deep pit their bodies were deposited; the green of Spring is now breaking on their mingled dust; the dew falls from heaven upon their union in the grave. Partakers in every peril, in the glory shall we not also participate? And shall we be told as a requital that we are estranged from the noble country for whose salvation our life-blood was poured out?"

THE RECEPTION accorded these words more than fifty years ago—it is just about fifty years since Shiel's death—is perhaps recorded in the Hansard of the day. We have no account of it at the moment at hand. But if they failed to inspire a measure of reproach in the hearts of Shiel's hearers, English blood ran colder then than it does now, for we are not left in doubt as to the effect of Redmond's protest under circumstances not dissimilar. Shiel spoke to an audience still groping in the mists of hereditary distrust and prepossession. A great English political party in our day has pledged itself to redress the wrongs of a century, and in the light of that pledge Redmond has voiced the determination of the Irish nation to once more share the burden of defence of the common Empire with their fellows of the sister Kingdom. The occasion has made his words historic.

WE SHOULD BE sorry in the crisis that now faces civilization to call up the rancors of the past. It is not inconsistent with this asseveration, however, to remark, as English publicists have remarked, upon the contrast presented to the unconditional