

The Catholic Record

Price of Subscription—\$1.00 per annum. Published twice a week, except on Sundays, Holy Days, and the Feast of St. Valentine.

sexes must be boldly communicated to the boys and girls themselves. No longer must they be left in criminal, even medieval, ignorance of this great physiological fact.

if they are sent by friends there is just one thing to do. Furnish us with evidence that they are reaching Canadian subscribers through the mail and we shall place the matter before the Postmaster-General who cannot do otherwise according to existing laws than to refuse them the privilege of the postal service.

any religion or any man's freedom of thought. But we will fight with all our God-given strength against the corrupt leaders of the Roman Church, who, in absolute discord with the Constitution of the United States, are controlling the political and educational life of our nation.

the secret nameless order will never have on Americans who believe in a square deal. Dealing the cards under the table excites the able-bodied suspicion that the dealer is not "tremendous" but timorous and worse.

monks," and when he found his son had "monkish ideas in his head" did all in his power to divert him from them. He took him from school at Madgeburg and sent him where he would have "more healthy ideas" put into his head.

ther aspiration towards a "frank and fearless re-statement of the advanced Anglican attitude to the Holy See," may be solved in the only way possible—frank, fearless and unqualified submission.

LONDON, SATURDAY, FEBRUARY 6, 1915

COWARDLY DESERTERS

There is a small sect of philosophers who call themselves Futurists. Their ideal is absolute liberty, complete emancipation from the past. The idea of God must of course be banished to oblivion. The history of the past must be wiped out; its monuments and its art destroyed; its ideals trampled upon.

Mr. G. K. Chesterton, who is so sane in his views, so simply honest in his recognition of facts, so fearless in expression that he is often mistaken for a Catholic writer, pointed out the fundamental fallacy in the whole of this worship of the future—a fallacy by no means confined to Mr. Martinetti and his mad friends.

"There is one quite simple objection to the Future as an ideal. The objection is that the Future does not exist. The Future is non-existent; therefore the Future is dead. It is 'le Neant,' as Danton said. The Past is existent, and therefore the Past is alive. He who lives in past affairs lives in vivid and varied affairs, in turbulent, disputatious and democratic affairs. He who lives in the future lives in a featureless blank; he lives in impersonality; he lives in Nirvana."

After conceding that there is some good poetry "scattered through his crazy pages" Mr. Chesterton passes on to a wider subject.

"But indeed the important subject is quite other: since it concerns not these Futurists merely, but many much more prosperous and much less amusing people, who commit this primary moral error of turning from the present and past, which are full of facts, to the future, which is void even of abstract truth."

"The real moral of the matter is this, that decadence, in its fullest sense of failure and impotence, is now to be found among those who live in the future, not in those who live in the past. . . . In every practical matter you and I have known Futurism has been a learned name for failure. The street of Bye-and-Bye is at the corner of Queer street."

"But above and beyond any such external weakness the worship of the future is weak. It is, indeed, something weaker even than weakness. For weakness has at least always been understood as filled and exalted by passion, which is itself strong. There is passion in the past. But there is no passion in the future—only airless vacuums of scientific Utopia and inevitable economics. There is nothing in the future, except pedants. Therefore I am sorry to see those who might have been poets becoming pedants."

Since there are readers who like to have the reference when this refreshing writer is quoted it may be well to state that the above extracts are from an article in the Chicago Examiner, Jan. 10th.

The same subject is treated in his book "What is Wrong with the World" where he has a chapter on "The Fear of the Past" from which we shall quote just one extract:

He admits there is an element of charm, "something spirited, if eccentric, in the sight of so many people fighting over again the fights that have not yet happened."

"But when full allowance has been made for this harmless element of poetry and pretty human perversity in the thing, I shall not hesitate to maintain here that this cult of the future is not only a weakness but a cowardice of the age."

We were just tiring of the solemn inanities of the Eugenists whose prophetic vision saw posterity several generations hence and buried themselves in telling a sinful and somewhat listless world how that ideal future generation should have a chance to get born. Then a practical application of this great prophetic vision had to be made in education. First of all the startling scientific discovery that school children belonged to different

Meantime, before this vital question was definitely settled, the war broke out and diverted the attention of the world.

But wherever there is a shadow of a chance the futurists get into the limelight just the same. Pulpit and platform and newspaper and magazine tell us of Peace—in the future of course. After this war is over, war will cease. There must be no war in the Future; we shall see to that, that is our especial business. Christianity has failed, they tell us, in the Past and in the Present, but we shall see to it that in the Future what we consider the very essence of Christianity—Peace—shall reign for ever and ever.

Futility and inanity and cowardice are not their exclusive possessions but they are indispensable to the futurists. They fear the past; they flee the present; deserters from the stern realities of the battle of life they take a cowardly refuge in the future.

The holy word Peace is degraded to mean the absence of war. Materialism with its selfishness and luxury and effeminacy and degeneracy and all the rest of its brood of contemptible sins may reign supreme in peace and we boast of our progress and superiority over the virility and spirituality of bygone ages. But war! War is the greatest material evil, therefore to materialists the greatest evil. War is medieval. Indeed with these decadents the superlative of all adjectives is mediæval. History is being rewritten, but they are afraid to read it; they prefer to hug the old lies. The old truth that Christianity wars on sin is—to use an over-worked adjective of theirs—outworn. The old truths, the everlasting truths, the truths of the past and of the present are the truths that will light and guide the future when it becomes present.

He who sees foresces. It is only by serving and living the truth in the present that we may have any good influence on the future which belongs not to us but to posterity.

"Our modern prophetic idealism is narrow because it has undergone a persistent process of elimination. We must ask for new things because we are not allowed to ask for old things. The whole position is based on this idea that we have got all the good that can be got out of the ideas of the past. But we have not got all the good out of them, perhaps at this moment not any good out of them. And the need here is a need of complete freedom for restoration as well as revolution."

OBSCENE PAPERS

The virulent anti-Catholic campaign in the neighboring Republic is, we believe, an eloquent testimony of decadent Protestantism to the virility, obvious growth and spiritual influence of the Catholic Church in that freeland. Whether the obscene papers published in the interests of the "cause" injure Catholics or not may be open to question; but there can be no question that their personal must be fatal to the last surviving remnant of Christian modesty amongst those who read them. The stinkpot is not considered an effective weapon in modern warfare; but even the Chinese of old exploded them amongst their enemies, not amongst their friends. In any case they are an American institution with which our American cousins may deal as they see fit. We are not going to be guilty of the impertinence of telling them what they should do. We mention our view of the unsavory question for the benefit of those who sometimes send to this office copies of these papers. We put the unclean things into the fire. However,

THE K. OF C. FOUND OUT

At the secret and nameless organization meeting in Detroit, elsewhere referred to, the Rev. Mr. Glass formerly of Pontiac, now of Detroit, told this story:

"There is a medical student who teaches the English language to a young Chinese who is a convert to the Roman Catholic Church. The Chinese is in the habit of bringing English letters and writings to the student for explanation. The other day he came to him, saying that he had joined an order and that he had received from it a number of sentences which he was to commit to memory and which he would like to have explained."

"He then produced a written paper which contained the fourth degree of the Knights of Columbus. The medical student, on some excuse, went with the paper to an adjoining room and copied it. The degree proved to be worded in exactly the same manner as the degree published by anti-Catholic publications which was vehemently denounced by the Knights of Columbus as a malicious falsehood."

That settles it. Of course even with all the caution of the secret and nameless patriots, the sinister secrets of the Fourth Degree might have been seen as through a Glass darkly; but we feel compelled to say that this Chinese incident was what Mr. Dooley might call "indiscreet."

But in extension we must admit the diabolical cunning of Mr. Glass's medical student. Note the resemblance to Sherlock Holmes—a medical student. Would it ever enter into the extravagant imagination of Conan Doyle to endow his hero detective with such preternatural powers as this medical student possesses. Passing over the incredibly brilliant discovery of "the fourth degree of the Knights of Columbus" just concentrate attention on the cool resourcefulness of the Detroit minister's heaven-guided discoverer:

"The medical student, on some excuse, went with the paper to an adjoining room and copied it."

The game is up. One bishop, 150 clergymen and 50 laymen already knew the fateful secret of the fourth degree.

The heathen Chinese is peculiar; but converted to the Roman Catholic Church and carrying around the fourth degree he is no match for "patriotic Americans."

BURROWING BISHOP BURT

The Detroit Journal, Jan. 16, has an interesting article entitled "Pastors, in Secret Meeting, Hear of anti-Catholicism." A letter had been sent out asking the recipients to join a secret order in the interests of Protestantism.

In response, about 150 ministers and 50 laymen gathered in the chapel.

As they entered, they were scrutinized by some half dozen men, among whom were Albert W. Ryerson of Detroit, and Raymond G. Sandel of 108 Cass Street, confidential organizers of an order so secret that its very name is guarded from all who are not members.

These men could not have known all who came, yet, despite this evidence of precaution, they seemed prepared to take a chance, for they stopped nobody.

A number of well known Protestant clergymen did not appear at the place, and one of those who did remained but a very short time, pleading that he had to hasten elsewhere.

Albert W. Ryerson called the meeting to order and told of "a powerful organization" which is so secret that "none but members know the name." "There are cities in which members have had a controlling influence on recent municipal events."

Then Bishop Burt:

"We have assembled," he said, "in a spirit of brotherly love, and God forbid that we should be enemies of

"When I came to Buffalo, I gradually began the work of organizing men to battle against the political arrogance of the Roman church. Now we have there an organization of 10,000 members, a phalanx of loyal and upstanding men."

"We are a small part only of the order which is fighting heroically against the evil influences of the powerful Roman church upon the political life of our nation."

It takes work, but the patriotic bishop is going to show Americans how to keep religion out of politics by putting religion into politics.

"The parochial school is the foundation of their great power. Not only do they control their own schools, but they have found a way through school boards and teachers to exert their malicious influence upon the work of our public schools."

"The parochial school is the foundation of their great power." Well, the Bishop evidently has lucid moments. They don't last long, however. With muddle-headed and shocked surprise he announces that "they have found a way to influence the Public schools which 'they' maintain with their taxes. Further he proclaims to kindred souls in Detroit the incredible fact that in Buffalo two of the five members of the School Board "are outright Catholics." "The next member" is a banker, the fourth a Jewish physician both with interests shamelessly bound up with Catholics whom they apparently treat as though on a footing of civic and business equality: "the remaining member is a woman." That is the bald way the Bishop catalogues "the remaining member"; whether she is a militant suffragette, a Methodist, a sex hygienist deponent sayeth not in any case she is only a woman and probably of a different type from the Bishop.

"It is a fact that two Methodists who were employed by the United States printing office were discharged because they were not Catholics. They joined the Roman Church and promptly were reinstated. All this happened only a few months ago."

The fact that 150 ministers and 50 laymen can swallow this "fact" might go far to explain this following if it be true:

"Our courts and civic offices are largely under the control of the priesthood, and mind you, there are only 16 per cent. Roman Catholics against 84 per cent. Protestants in this country."

Sixty-four per cent. Protestants? Oh no, bishop, a very large percentage of the non-Catholic population of the United States would refuse to be so classified; and a very decent proportion of Protestants, properly so-called, are thoroughly ashamed of you and your nameless order.

Again the liberty-loving bishop who would exclude Catholic taxpayers from "influencing" Public schools, which are quite as much their business as the bishop's, gets fussed up over parochial schools which are none of his business at all.

"The crux of the situation—and I want to say this most emphatically—is the parochial school. We therefore must advocate strict inspection of all private and parochial schools. Uncle Sam should carry the key to every school in his pocket. More than 1,000,000 of Catholic children are isolated from all that makes for good citizenship. That is a tremendous statement, but it is true."

It is a tremendous statement and a tremendous truth in part; in part it is a grotesque lie. Parochial schools are the greatest force making for good citizenship. And the Bishop's tremendous lie has a tremendous effect on the mind of all thinking Americans. An effect that even "2,000,000 adherents fighting heroically" under the banner of the burrowing bishop in the ranks of

the secret nameless order will never have on Americans who believe in a square deal. Dealing the cards under the table excites the able-bodied suspicion that the dealer is not "tremendous" but timorous and worse.

"And not only would I advocate the government control of parochial and private schools, but every institution, private or ecclesiastical, should be regularly inspected."

Sure you would. Would you not even volunteer to be the chief government smeller-out of Romish scandals? You are just the sort of un-biased freedom-loving American that the secret and nameless patriots would nominate for the job.

This clerical politician raves and rants against clericalism in politics; this advocate of freedom would proscribe his Catholic fellow citizens; this Christian bishop pretends to think it a holy thing to devote himself to a secret propaganda of envy and distrust of Catholic fellow-Christians.

Now let us turn to the ever-preserving question of the reason for the empty pews in Protestant churches. Considering this perennial problem in the light of the Detroit meeting we are forced to conclude that our non-Catholic American cousins are on the whole a pretty decent lot. That is the reason why 150 ministers in Detroit have lots of time on their hands to foregather with the borrowing episcopal strategist and concoct their puny plots against fellow citizens who fill the pews many times at the several Masses that are necessary in each Catholic church every Sunday.

NOTES AND COMMENTS

ARCHBISHOP McNEIL's letter on Father Frazer's Chinese Mission is like all his utterances, timely and significant, and presages the time when the Catholics of Canada will arise to the fulness of their responsibility in regard to Foreign Missions. The whitening harvest should not long beckon in vain.

THE "RECENT" service of intercession held in St. Giles cathedral, Edinburgh under Presbyterian auspices, and which included a form of prayer for the dead was, it seems, official, and not the act of a "novelty-seeking few" as has been protested in certain quarters. The Committee on Aids to Devotion, acting under direction of the Commission of the General Assembly of the Church of Scotland, issued the form and order of service which included "Prayers for the faithful departed, especially for those who have fallen in the War." Where were the Jenny Geddeses when this took place? And what have Presbyterian officials in Canada to say in regard to it? It would be interesting to know.

THE METHODISTS of Toronto were much exercised over the Civic snow-shovelling which took place in that city on a recent Sunday, and demanded an explanation from the authorities. The departmental plea that the heavy snow storm gave opportunity for the exercise of charity in regard to the unemployed had no weight with these disciples of John Wesley. The likeness of their protest to that of another of two thousand years ago in regard to the healing of the afflicted and the feeding of the hungry on the Sabbath day was for the nonce lost sight of. So also, apparently, was the divine retort.

THE SAME BODY (or one of its spokesmen) that was responsible for this protest against "desecration of the Lord's Day," characterized its act as one tending to "save Christianity." There should be some solace certainly in the thought that Methodism has at last risen to the gravity of the assaults being made in this generation upon the Christian revelation. But would it not be better to begin the "saving" process at home? If Sunday snow-shovelling is a "danger to Christianity," what shall we say of the rationalizing propensities of Methodist colleges in recent years, or of the deliberate and far reaching campaign against the integrity of Holy Scripture with which many of its shining lights are identified? A saying of the Master's about straining at gnats and swallowing camels arises irresistibly to mind in this connection.

IN AN ARTICLE on "The Sixteenth Century," which is styled the "century of Martin Luther," a contributor to the Presbyterian seems to attribute the "Reformer's" loss of faith primarily to his father. The latter, we are told, "had no faith in the monasteries and none in the

Whether the Presbyterian's contributor is correct or not in his interpretation of John Luther's attitude towards the monasteries is not material. The point is by no means an undisputed one. Certain it is, however, that the son, Martin, had no proper vocation to the religious life and his subsequent downfall is by many attributed to the fact that he was received into the Augustinians Order without one. His subsequent career proves this to demonstration. It may be that his father discerned this fact and did all in his power to avert the catastrophe which seemed impending. If, however, he was a man of heterodox ideas and instilled the poison into his son's veins we have in this an additional clue to the genesis of the subsequent waywardness of that historic individual.

TO ATTRIBUTE enlightenment and advanced piety to the father on the simple assumption that he frowned upon monasticism as a system is of a piece with the general run of Protestant apologies. One thing we do know of John Luther is that he was mercilessly severe and repressive to his son as a youth, and with a naturally strong and fiery character such as Martin's, such treatment could only lay the foundation of the stubbornness which characterized him as a man. His career is one of the great tragedies of history. And it may be, as a result of the present war that, like so many other idols "made in Germany" the Luther idol is doomed to destruction. There is never was one that rested on a shakier foundation. The Presbyterian cannot be congratulated on its choice of a time and an occasion to drag it again into view.

AT A RECENT meeting of the English Church Union, a leading member of that body, Mr. T. H. Biehoff, spoke as follows: "Our only aim is the Catholic religion. Anything short of that is insular Protestantism, a white cliffs of Dover religion, though you dress it up in chaubles and light it with candles, and perfume it with incense. Having made that clear, let us declare the path we mean to pursue towards it. We have fought for six points before; let us fight for six points again: (1) Reservation and Exposition of the Blessed Sacrament, (2) Restoration of devotions to Our Lady in public worship, (3) The right to substitute the Latin for the vernacular Mass, etc., etc." That is one view of the Anglican position; another is ready to hand.

AN "INQUIRER" writing to the Canadian Churchman, asks: "What is the meaning of the reservation of the Blessed Sacrament? I notice the subject was discussed at a Deanery meeting lately." To which the editor replies:

"This refers to the Roman Catholic practice of reserving the Bread or Wafer of the Holy Communion in the Tabernacle for the purpose of adoration or benediction or Communion of the Sick. The Wine is never reserved. It is, of course, impossible in the Church of England, because the Rubric ordering the consumption of all the consecrated Elements at the close of the Communion Service quite precludes any reservation."

There you are! "You pays your money and you takes your choice."

ANOTHER CORRESPONDENT of the Canadian Churchman asks: "Is our Church Protestant?" and as some sort of answer to the query, the Churchman points the letter of another correspondent to the effect that the Church of England is both 'Catholic' and 'Protestant.' There is no limit to the lengths to which Anglicans may go in their absurd position. One half is Protestant to the backbone—the other half—in their own estimation at least! Just as uncompromisingly Catholic. As Mr. Biehoff told the English Church Union, "the only aim of those who think with him is the Catholic religion. Let us hope that his fur-

ADMIRERS of Mr. Bickerstaffe-Drew ("John Aycough") in Canada—and they are numerous—will be interested in this account of his work as an Army Chaplain at the front:

He accomplished great work amongst the wounded, and speaking French fluently obtained gifts of coffee, wine, and food, etc., from the French civilians, and distributed them amongst the wounded, making no distinction of creed, coming round the wards at all hours, and when he had been round the English wounded he would visit the French wounded and cheer them up. He also always had a few words of sympathy with the refugees on the roadsides, and was very kind to the personnel of our Ambulance, giving out parcels of clothing to those who needed them. . . . He showed an amazing amount of energy for an elderly man, and several times I have seen him sitting with the driver of one of the ambulances nodding his head, absolutely worn out for want of sleep owing to his labours amongst the wounded. He also held services for the personnel of the ambulance in the various villages where the churches were left undamaged.

ON THE BATTLE LINE

Globe Summary, Jan. 30th. Austria also sees famine approaching. It is announced that a grain monopoly similar to that established by the German Government is to be organized in Austria, where there is a serious shortage of food for animals because much coarse grain has been utilized for human needs. The Austrian Minister of Agriculture states that the army has secured supplies of grain sufficient to last till August, so it is evident the fear is that supplies for the civilian population will fail.

"Peace will be made only after complete and final victory over Germanism." So says the Bourze Gazette of Petrograd in what is evidently an inspired article on the rumors afloat in Eastern Europe that the Allies might make a separate peace with Austria Hungary or with Hungary alone. Speaking presumably for the Russian Government, The Bourze Gazette says a separate peace with the Dual Monarchy is impossible, because at present the condition under which peace could be effected would hardly be acceptable. "The Dual Monarchy would have to consider not only our demands, but those of Servia and Montenegro as well as those of the Slavs within the Austro-Hungarian Empire. The satisfaction of all these would mean the complete dismemberment of the Empire," says The Gazette, and adds that Hungary, were she desirous of making a separate peace after seceding from the Empire, would be required to abandon Germany and join the Allies.

From these statements, and from the further remark that final victory could be obtained now by the sacrifice of 200,000 or 300,000 lives, but that the Russian Government, fully assured of the result, thinks it better that the war be prolonged, it is clear that the Grand Duke Nicholas plays the waiting game deliberately. Knowing the German passion for the offensive, and also the economic condition of Germany, which forces her to strike in a hurry, the Russian Commander-in-Chief is content to see wave after wave of invasion break against the trenches in Poland. The time has not yet come for that general advance to which the Allies look forward.

Berlin admits that a Parseval airship, which was sent on a cruise to Libau, in the Baltic, has failed to return to its base. This is the one the Russians brought down, capturing the crew of seven men, who are to be tried on a charge of throwing bombs on an undefended city.

The sinking of the Kolberg is officially denied by the German Admiralty, which announces that all the ships out in the recent raid except the Blucher are back in port. The German dockyards will be busy for some time mending the holes made by British shells. The withdrawal of the Lion for repairs has been made good by the addition of the great new battleship Canada to the Grand Fleet which guards Brit-