

The Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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SOME BOOKS AND PLAYS.

Mr. George Bernard Shaw, whose trade is to make people "set up" by giving things and thoughts as old as Rameses II., and usually left under cover of an epigrammatic setting, is angry because some library authorities across the border placed his latest book on the "restricted list." We suspect that the press agent influenced the librarians to the above course so as to give Mr. Shaw an opportunity to do some self-advertising. So he tells the New Yorkers, through a megaphone apparently, that theirs is a "provincial place, a second-rate civilization after all." Ungrateful this, for the United States has from a monetary point of view contributed not a little to Mr. Shaw's fame as a playwright. It is unnecessary for a glance at the divorce statistics: the fact that gilded pruriencies have been seen ere this on the stage, and without alarm, and that robbery is become a fine art there, should give Mr. Shaw reason to hope that the objects of his anger are past the provincial stage. And if librarians take umbrage at his productions he ought to know that the majority of theatre-goers—the people who fill the Shaw pocket with money—will take kindly to anything sufficiently of color and then "bluff" their consciences with the plea that the originality of diction or the brilliancy of acting allured them, but not the dirt of the thing.

In Canada we hear from time to time declarations to the effect that the offerings of such and such a theatre are demoralizing the country because they succeed in attracting some callow youngsters and members of the great unwashed who sport not evening dress. But the "problem plays" enjoy as a rule immunity from adverse criticism. We confess to an ability to get the why of this. We cannot understand why presumably God fearing men and women sit for hours at a time listening to the story of Vice, bejewelled, it is true, but vice all the same. At any session of the police court they can hear this, without the jewel accompaniment, for nothing. And why must they allow stage filth to flow into the minds of the children? And why must they by witnessing such things begot a suspicion that they are devoid of moral sense? One thing is certain, that theatre managers will give us the clean play when we ask for it.

MONIED CATHOLICS.

In a recent issue the Casket administers a just rebuke to "the Catholic journals which claim as Catholics those who have even a distant affiliation with the Church, if they happen to be people of prominence." The mere fact that a man has money should not be a passport to our favor. But we have noticed that some folk, who emit wondrous platitudes on the dangers of materialism, are very deferential to the man with a large bank account. Money, we are told, represents character. Its acquisition by legitimate means is nothing to be ashamed of; but money alone does not warrant us in putting its possessor on a pedestal. Yet we do this and betimes, to the amusement of the cynical and to begetting a suspicion that our praise of poverty is but a way to disturb the atmosphere. Then again why do we ransack the vocabulary of eulogy to find fitting terms to praise the Catholic who gives large sums of money to charity or to our institutions. It is well to note it merely as an example to others, but we believe after all "that a man should not consider his outward possessions as his own, but as common to all so as to share them without difficulty when others are in need. Whoever has received from the Divine bounty a large share of blessings... has received them for the purpose of using them for the perfecting of his own nature and at the same time that he may employ them as the ministers of God's Providence for the benefit of others."

THE CHURCH THE ENEMY OF CORRUPTION.

The following words from an address by the Hon. Chas. J. Bonaparte are suggestive: "A Christian cannot draw a sponge over his record as a member of civil society; that record will avail to fix his destiny, and if it does this it concerns the Church." Even if she would she cannot limit her mission, cannot escape dealing with evils by closing her eyes to their existence. Doubtless it is a delicate task to

deal with these evils. Her serpent wisdom must endow with prudence those who speak in her name. Zeal not according to knowledge, however well meant, may here be readily harmful: but all this amounts to saying that the work must be done wisely, not that it should be left undone. For be well assured that if this field be given up to the enemy, his tares will spread to those adjacent. You cannot abandon a heart to sordid passions in the forum and hope that it will be pure and generous and honorable at the bedside. Burke has well said: "There never yet was long a corrupt government of a virtuous people."

RACE SUICIDE: CAUSE AND CURE.

AUSTRALIAN BISHOP DISCUSSES THE GREAT SOCIAL EVIL IN A FORCEFUL ADDRESS.

Most Rev. Dr. Kelly, Coadjutor Archbishop of Sydney, Australia, in a recent public address, used strong language in discussing a topic that is of tremendous importance to both Church and State—the problem of race suicide. His Grace spoke of the alarming tendency of childless marriages and deplored the evil as it exists in society at the present day.

The subject of his discourse was "Baptism, Preceding Abuses." Speaking from the text: "Suffer the little children to come unto Me, and forbid them not. For of such is the kingdom of God," the Archbishop said: "This Divine utterance, if but one word be added, will become an exact summary of our discourse. The word is baptism. This we may read: 'Suffer the little children to come unto Me by baptism, and forbid them not. For of such is the kingdom of God.' Yes, let not the sacrament of regeneration be hindered by machinations of our foe through preceding abuses, particularly by namelessly detestable practices affecting life itself. It would seem that our social atmosphere, impregnated by secularism, is fatal to Christian principles and noxious to practical belief in God. As all events we have now to combat a vicious conspiracy against fecundity and fertility in rearing up future heirs to the life that now is and to that which is everlasting. Against such an alarming evil let all take thought. Revive the principles of faith, for a just estimate of the true malice of these abuses and apply the Divine remedies of the fear, love and grace of God."

The verdict of Catholic morality against the preventors or destroyers of incipient human existence is twofold murder. The reasons are convincing, for two lives are taken away—the natural and supernatural. To God alone belongs the power of calling into life from non-existence. He and He only is the first cause. By His institution and co-operation life is imparted by creatures to others of their own kind. These creature parents know not how the results of the free act is attained. They are like instruments in the hand of an intelligent worker. Their choice lies between acting or refraining; between acting according to the appointed way or defaming their function of full perfection, and defeating at all they would not incur guilt unless a manifest obligation bound them to act. But, when having determined to act, they deliberately prevent its effect, guilt is incurred corresponding in all respects to the pre-ordained blessings unlawfully hindered. So great responsibility of having defrauded of its natural fruit a life-giving function rests fully on the self-abusing delinquents in question.

THE CAUSES.

In order that our pleading for the children and Christian regeneration may be calculated to prove effectual, account must be taken of the cause or causes of the opposing scandal. The following four are laid down by the recent Royal Commission: second, extended from religious feeling; first, alienation of knowledge of means and facilities; third, commercial traffic in materials, appliances, etc.; fourth, popular tendency which is irrespective of poverty. (Report, paragraph 15) These four are radically one, the decay of our religious sentiment, or more accurately the predominance of secularism over faith, hope and charity. Too much secularism! too little religion! True, such wickedness is, as the words are, universal; not however, in like degree everywhere. In some places it is hardly noticeable; with us, as with another and a greater modern federation, there is a question of "race suicide!" Who must needs be charged with responsibility? To no one surely the public men and no uphold organs who agitate for and uphold that part of our system of primary education which is most unfavorable to religious formation of mind and manners. What do they impose on the rising generation? Teachers of contrary or of no religious convictions! If their innovation stopped there it should be still most prejudicial. But, by the restriction or prevention of sound religious lessons and exercise by the avowed preference for the undogmatic religion; by the paramount reliance placed on intellectual culture; by the removal of morals from the religious to a civic or poetic basis; by the positive slight and penalty dealt out to denominational education of a definite and efficient sort, the evils of indifference to religion and of race suicide are extended and aggravated.

Prudence, dictating restriction because of greater comfort or less priva-

tion in temporal means, is asserted as commendable. The danger of bringing up children who should be scandalized by the wickedness of others is sometimes mentioned. Personal sacrifices, sometimes inevitable anxieties, afflictions, distaste to the selfish, so it comes to be determined that the little children be not suffered to come to their inheritance according to the will of God and the grace of Christ, on earth and in heaven. Necessity is also alleged in justification for the doubly murderous deed. Dastardly fidelity involves danger to life! Even certain death is the only alternative to the destruction of the unborn in occasional cases. Professional opinion has been given: "To save a life a life must be victimized!"

Character, again, may not be disregarded, therefore all testimony to shame is to be got rid of at any rate. Although conscience and virtue are to be barred by the illegitimate lovers and by the perfidious friends and the corrupt companions all must practice caution against whatever might result in public discredit. Any crime possible so that crime may be hidden from society.

Thus we are tempted. The powerful issues of this life are pressed by Satan into service for his perverse purposes. What is dearer than life? But without a good name who can live? Did not Job bemoan the curse of the day of his birth? Had it not been better for Judas not to have been born? See these examples of Sacred Scripture! Doctact! not to be caught. [In this case you must not suffer the little one to come to baptism. Forbid it at such a price, although the kingdom God should be his own.]

TO SURVIVE AS CHRISTIANS.

The reputation of this specious wisdom is the inviolability of life according to the Divine Law. With one exception—necessary self-defence against unjust aggression—human life must not be taken away by private authority. Such crimes are visited with the extreme penalty of all civilization and likewise of religion.

Let us then seek to continue among the nations, and to survive as Christians—Suffer the little children to come to Me, and forbid them not. Let us have in every school sound religious education. Survive as Christians and priests to save the children.

The remedy consists in practical faith, hope and charity. In other words the fear of God, the love of God and God's grace. Religion as set forth by the Catholic Church, according to the word of Christ, is "the salt of the earth." By it our vision is kept from being dimmed, and our hearts are kept from being hardened. Religion is the light of the world. It is the power that gives life to the soul. It is the power that gives life to the body. It is the power that gives life to the world.

OBLIGATIONS OF THE MARRIED STATE.

Upon the married the duties of their special vocation and engagement are incumbent. They must abide in intimate, faithful and life long association as fruitful trees planted in God's vineyard. To enter this state no one is bound, in our dispensation. But when undertaken the state of husband and wife obliges both to a strictly conscientious fulfilment of all essential duties. The vows of self-love are of God, whatever the contrary is to be avoided. And never wilfully brought about. Herein the wisdom of the world is death.

The wicked and ungrateful child, is to our grief and shame, no rarity nowadays. What then? Perhaps some one will answer, "Blessed are the wombs that have not borne and the paps that have not given suck." Is it so? Let me mean! What then? Surely this: By no means! What then? Surely this: Let parents look to the education of their children. At home love and patience, piety and edification should attend upon the growing child. A school that teaching and that training must be secured by which the lessons of the Catholics home will be extended and confirmed. At church the assiduous hearing of word of God, the regular reception of the sacraments, having in view the duties to God and to ourselves. The respect; white obedience and humility, modesty and piety are to be constantly exercised.

When all these points of Christian discipline are rightly cared for there remains two others, each of which is of daily, aye, hourly necessity. These are prayer and the avoidance of all evil acts above the rest destructive—liberty to associate with children or others already the prey to vice; also liberty to read newspapers, books, etc., which cater to irreligious sentiment

AN IRISH BISHOP'S ACTION ON ANTI-TREATING.

A pastoral from the Most Rev. Dr. O'Dea, Bishop of Clonfert, Ireland, was read recently in all the churches of his diocese, on the subject of anti-treating. After giving directions for a mission to be held in every church as a preliminary to the establishment of an anti-treating society in every parish the Bishop's pastoral adds:

"I do not for a moment assume in taking this action that anti-treating is an adequate remedy for the disease. The causes of mischief are too many and deep-seated to be reached by any single remedy. In order to effect a thorough cure, the full significance of the drink evil must be brought home to the minds of all by systematic education. Religion must lend its aid as a sanction for self-restraint, and a necessary help towards its exercise. The energetic working of some form of temperance association in every parish and throughout the country. The chief temptations to excess must be eliminated. False notions about treating and the value of drink must be eradicated. Greater comfort must be provided in the homes of the poor and the working classes, and habits of self-respect engendered. Rational refreshment rooms must be opened. The number of public houses must be greatly lessened, especially by the merciless limitation of all that are low or ill-conducted, and by the total abolition of the country public house. The principle of Sunday closing must be extended, and abuses of the drink traffic rigorously repressed. The drunkard who is incapable of self-control must be deprived of his freedom to commit suicide or to ruin his family. These and many other reforms necessary for the complete solution of the problem.

The Bishop claims that the principle of anti-treating struck at one of the pressing and fatal temptations to excess. The habit of treating was vitiated by three evils: First, the pernicious notion that it was hospitable to press drink on others when drink is not good for them; second, because that forced men to drink; and thirdly, the influence of false notions and the coercion to which they gave rise, men frequently drink irrationally and to excess. It was impossible to give due weight to these evils without being satisfied that the treating was one of the most fruitful causes of intemperance in Ireland. It was he cause to be believed. The right connection between treating and intemperance that he had decided with advice of the Temperance Commission of the clergy to establish the anti-treating movement in the diocese.

THE CHURCH AND PRIVATE JUDGMENT.

Last week we said somewhat on Church authority versus private judgment, as illustrated in the attitude of Dr. Crapsey toward his Episcopal Church, as shown by his article "Honor Among Clergymen," in the Outlook. The article is exceedingly interesting, and excites more than a passing attention because it reveals the contradictions which the Protestant rule of faith inevitably leads to when carried to its ultimate development. There are thousands, nay, billions to whom Dr. Crapsey's state of mind is a sad and unsatisfactory experience. But they have not the ability to state it so clearly and powerfully as he does; nor have they his mind of mind and force in their rule of faith. Hence they grow indifferent, agnostic to religious truth, and in despair of attaining to that certainty of faith which the Divine Revealer requires, and knowing no other rule of faith than that which experience has proved unreliable, they lose hope, and change opinions. In this state of mind it is to be expected that they will be unable to elicit an act of definite and undoubting Christian faith—that faith referred to by our divine Lord when He said, "He that believeth shall not be condemned," or "damned," as the Protestant Bible has it.

They do not remain long in this state for uncertainty is irksome and unrestful; they fall to one or the other of the two extremes, credulity or scepticism, or into utter indifference. It is for this reason that we select Dr. Crapsey's article as a text for some further remarks on the contradictions and evil consequences of the Protestant rule of faith—private judgment as against the official and authoritative judgment of a divine agent, the Church of Jesus Christ, and commissioned by Christ to teach all nations for all time all things whatsoever He commanded.

We said last week that Dr. Crapsey is as indefinite and vague concerning the "fundamental verities" as his Bishops were in their letter of whose indefiniteness he rightly complains. This will appear as we go on.

He attempts to be definite concerning these verities in the following way: "The fundamental verities that are

the basic truths of Christianity have been given to us by Jesus Himself in the two great commandments of the law, in the Lord's prayer, and in the five laws of righteousness as we find them written in the Sermon on the Mount."

This is indefinite. The doctor does not state that his list of verities is exhaustive, that it contains all the fundamental verities, and that all truths not included in it are not fundamental or basic. Had he done this his list, whether true or not, would have at least been definite. But having failed to do it he is no more definite than his Bishops were. His failure to state whether his list of verities is complete, or whether it excludes as not basic all truths not mentioned in it, leaves it in doubt whether he believes or not in the variety of the Divine Tricity, the divinity and resurrection of Christ, the future life of man, and other doctrines we might mention, that are evidently basic or fundamental. As he does not say in his list whether he accepts or rejects them we are left in doubt through his lack of precision and definiteness of statement, just as we are left in doubt by his Bishops as to the "fundamental verities." He has not remedied the defect of the Bishops; he has given us no definite light as to which revealed truths are fundamental and which are not.

Dr. Crapsey does not himself seem to be fully satisfied with his list of basic verities; for a little further on he says: "We hold that if we believe what Jesus believed and taught we are true to our high calling as ministers of the Church of Jesus."

Here the doctor evidently means not only some of the things that Jesus taught, but all that He believed and taught; and that all that He taught must be taught by the ministers in order to be true to their high calling. But Jesus taught a vast number of things that are not found in the doctor's list of fundamental verities. His list, therefore must be defective.

To say, as the doctor does, that the minister who teaches what Jesus taught is true to his high calling, is so indefinite as to be practically useless; at least to Protestants, for they never have, and so long as they follow their erroneous rule of faith, never can agree on what Jesus taught. What He taught cannot therefore be for them a distinguishing mark of ministerial fidelity to the Church of Christ. Each minister teaches what he thinks, or professes to think, Jesus taught, and each sect contradicts the others. Between them the revealed verities have to take their chances, which are not calculable.

Again, the doctor says, he and others "held that no ecclesiastical organization, however venerable its history, which is not based on the foundation laid by Jesus Himself, has any right to call itself the Church of Jesus."

By "foundation laid by Jesus" the doctor means the fundamental verities by basic truths. As long as these verities are undetermined they cannot be a mark by which to determine the right of any church to call itself the Church of Jesus. They are not determined and Protestantism can never determine them. The criterion, measure, or mark by which the inquirer to determine the claims of ecclesiastical organizations is so indefinite and vague as to make it a matter of indifference what anybody holds concerning it. It is simply the unsolvable problem, of fundamental and non-fundamental verities put in an insoluble form.

As to the "foundation laid by Jesus," our Lord was sufficiently explicit when he said to Simon Barjona, "I say to thee that thou art a rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt., 16-18.) The Church thus built on the rock as a foundation is the only Church that has the right to call herself the Church of Jesus, for she alone holds the divine commission to teach with her Founder's authority. And we have His word for it that those who will not hear here are to be held as heathens and publicans. The truths she teaches are not the verities of her mission and authority, but her divine mission and authority are the verities of the truths she teaches. To her ministry in the person of the Apostles our Lord said, "He that heareth you, heareth me; he that despiseth you, despiseth me."

The problem that faces Dr. Crapsey is to identify this Church, whom to hear is to hear Christ Himself. He must conclude that the Church to which he belongs is not that Church, since he admits his Church teaches error—error which he assumes the right to correct. Dr. Crapsey: The Church as an organized body has no teaching power. It never had; it never can have.

If so, such a church has, of course, no teaching power, for it is nothing, and nothing cannot teach anything. Does he mean the Church of which he is a distinguished member? If so, he should give it the name by which it calls itself—the Protestant Episcopal Church. If he denies it, has any teaching power we will not quarrel with him about it. He knows it and thinks instead of having a teaching power, it has need to be taught, and taught by him. We hold no brief from it, and will therefore leave it in his hands and under his tutelage. Whether his private judgment of revealed verities will amount to a realizing sense of its situation, or whether its public judgment will awake him to a sense of its situation remains to be seen.

Dr. Crapsey: "We hold further that this teaching of Jesus is fundamental, not because it is His teaching, but because it is true."

But how do you know anything about the verities of the supernatural order except through Christ revealing them? Is it not more in keeping with belief in His divinity and infinite wisdom to make the fact of His teaching a doctrine the highest reason for your belief in that doctrine, and not make your judgment of the doctrine the criterion by which to judge of His veracity?

According to you, it appears that one should refrain from believing as true what God reveals, until one's mind has seen its truth independently of His authority and supreme veracity.

This theory destroys all faith in a Christian sense of the word, for faith is belief of the authority of God, and not on direct intellectual vision of the intrinsic truth of what God reveals. Do you believe in the Trinity of persons in God because your vision penetrates into the essence of that mystery and sees and comprehends it as an ontological truth, or do you believe it because of the authority of God revealing it? If the former, you have a superhuman mind; if the latter, the basis of your faith is the authority of God revealing, and not the direct and immediate vision of the truth revealed.—N. Y. Freeman's Journal.

CATHOLIC NOTES.

There are 30,000,000 Catholics in Italy, 17,000,000 in Spain, 32,000,000 in Austria, 18,000,000 in Germany, 4,400,000 in Portugal, 6,000,000 in Belgium, and 1,200,000 in Switzerland.

A wealthy and distinguished American lady, Mrs. Isabel Mary Morrow was last week baptized and confirmed a Catholic at Mexico by Mrs. Redolf, Apostolic Delegate of that country. Previously she was an Episcopalian.

Lately, in the convent of the White Fathers at Ghent, Belgium, Belgium, Rev. Pallip Wang, a Chinaman, was ordained priest. He has made his studies at the college of the Jesuits at Ho Kien Fou, China.

Prof. John Sweeney Phillimore, an Oxford graduate of broad culture and brilliant parts, was received into the Catholic Church in London, England, a week ago. He has received many honors from his university, and since 1890 has been Professor of Greek at Glasgow University. He is thirty-two years old and is a first-cousin of the well-known Judge of the High Court, Sir Walter Phillimore, Bart.

The first child born in the United States White House, Mrs. Mary Emily Donelson Wilcox, died several days ago in Washington after being received into the Catholic Church. When we recollect that her father, Andrew Jackson Donelson, was the vice-presidential nominee on the Know Nothing ticket with Fillmore, her conversion causes us to meditate upon the mysterious ways of God.—Church Progression.

Another Sister, while nursing the plague-stricken sufferers in New Orleans has bravely fallen at her post of service. Another consecrated heroine has, therefore, been added to the *magna tuba* of those who have laid down their lives in the cause of charity, and who have received the crown of glory from their rewarding Master. She was but eighteen years old and had only recently taken her vows. How precious the lot of this fragile and mortal creature to be thus early transplanted to the fadeless garden of the Lord in heaven!—Catholic Union and Times.

About 18,000 members of the Holy Name Societies paraded in Brooklyn last Sunday afternoon. The parade was the societies' thirtieth annual public protest against blasphemy and profanity. The seventy branches who participated were organized into sixteen divisions, each of which marched through a particular district. The parade being over, each division went to the church assigned to it. A sermon condemning profanity was preached at each of sixteen churches. The Holy Name Society was introduced in the Diocese of Brooklyn in 1872.

From the Daily Herald of Calgary, October 6, we learn that St. Mary's handsome club was formerly opened the previous evening in the presence of nearly two hundred guests. The Venerable Father Lombardi, O. M. I., was present. His picturesque figure and simple words recalled many incidents of the up-building of the great North-West. Among the other guests present were Rev. Father Leduc, another pioneer missionary; Rev. Father Naessens, the popular principal of St. Joseph's Industrial School, Danforth, and Mr. E. Loucahard of Edmonton, brother of the Superior of St. Mission.

Troubles melt away before a prayer like snow before the sun. The Church has no teaching power. What church does he mean? The church in a general, vague sense—the church in the