

The Catholic Record

LONDON, SATURDAY, FEBRUARY 28, 1914

MISERABLE CANT

Some of the people who weave chaplets of rhetoric for those who write problem novels and plays that minister to obscenity must have an abiding faith in the gullibility of the public. They have pretexts by which they seek to justify their conduct. They can see, owing to an abnormal optic nerve, beauty in filth, and lessons in a performance that reeks of the immoral. And then they point to crowded playhouses and "best sellers" as proof beyond question that their view is correct, their praise deserved. It is all miserable cant, and they know it. Books that treat of the seamy side of life, of adventures which violate crudely or artistically the laws of God, are but influences to swell the tide of sensuality. They are written, pace the critics, to attract the dollars from those who have no respect for either their minds or hearts, and who allow themselves to be pawed over by scribblers whose sole ambition is to make verbal mud-pies, and to serve them in all their rottenness as mental food. One disturbing fad is that many people seem to like them. For its ability to see splendor in the gleam of the putrescent, beauty in those who are swayed by passion, lessons in the darksome details of lust is surely evidence of its unloveliness to those who house purity in heart inviolate and hedged around with prayer's safeguards. Some sociologists—a very over-worked word—are quite sure that the people who pay to witness "dramatized stenches" are instructed and furnished with all kinds of appliances for stormy weather. Cant again, learned from theatrical managers who have no standards of fitness and decency. These poor people are bitter with a morbid curiosity. They are neither instructed nor uplifted. And the influences they carry with them from this sort of a theatre may take root and yield an abundant harvest of evil.

PATHETIC

A very pathetic spectacle is that of young persons reading the stuff that cannot but rob the soul of its fragrance. When you think of it, it is a monstrous thing—this submitting a young soul to the corroding touch of evil. And yet they do it blithely, forgetting that by so doing they bar themselves from the land where every bush is afire with God. Parental vigilance should be as a sentinel about them. But some parents have not a rudimentary conception of their duties or responsibilities. So far as they are concerned watchfulness is a lost art. And with bridge-whistling, visiting, and going to the "moving pictures" they have no time to give to the children save to exhort them to get on in the world, to make a brave show even if others have to pay for it. They do not realize that there is a beauty in the character of an innocent young girl which nothing else upon this earth can equal. They do not understand that whatever tends to impair this innocence in woman is the first blight, after the touch of which she can never be herself again.

EVERY NIGHT

Many of our readers have seen young girls, who ought to be home, on the streets late at night. Bubbling over with fun, perhaps finding vent for animal spirits in joke and laughter, they pass along in twos and threes night after night. What, however, grips at the heart are the brazen stares from eyes that should be veiled in maiden modesty, the swagger that seems out of harmony with girlhood, the flippant jest and retort. They are to be pitied. One could weep tears of blood over the children who are suffered by their proper protectors to take a post graduate course in the streets and have as preceptors any and every degenerate to whom purity is a jest or an impossibility.

THE REASON

Now and then some non-Catholic clergymen labour mightily to find out the causes of the empty pew. They adduce certain things, such as

the worldly spirit, to explain the fact, but they never seem to be able to put their fingers on the root of the matter. The preacher who aspires to be a specialist on civic questions, and tells his hearers with the greatest assurance certain things which they know much better than he does, may be a factor in diminishing church attendance. But they forget that many Protestants have broken away from the trammels of the past. The old watchwords are meaningless. The stories and fictions born in a bitter past have no attraction for them. They know that the Bible, to whose infallibility they had pledged their faith, has been questioned not only by infidels but also by leaders of their own party and has been discredited by them. Their creed may, through environment, social and family relations, have a sentimental attraction for them, but it can never be quite the same as it was to their fathers. And because they are beginning to think for themselves on this subject they are realizing that no reasonable man can, without self-stultification, base his hopes of eternal salvation upon a creed made by men who are fallible, and who have no authority competent to define the truth. They are beginning to recognize that of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being, Who for ages had spoken to men by direct communication or by ministers and prophets having a special gift of His own spirit, Who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation. The scales are falling from their eyes: the converts whose learning and piety can neither be questioned nor impugned are showing them the Church of which St. Ambrose spoke long years ago: "Where Peter is there is the Church."

THE CITY OF CONFUSION

Speaking of Anglicans, the author of My Clerical Friends says that they pretend to believe in a Church of which their own revolt denies the existence. If she still exists why do they not obey her? If she has ceased to exist, why do they talk about her? Have not Englishmen lost their reason when they gravely tell us that God made promises but forgot to keep them: that He intended His Church to be pure, but allowed her to become corrupt; designed her to abide forever in unity, but abandoned her in a few years to division; commanded her to teach, but deprived her of the power of doing so; endowed her with incomparable gifts but only to take them away again; gave to her enemies an infallible skill in detecting errors which He did not give her wisdom enough to avoid; and while He charged all men on pain of eternal reprobation to show her love and obedience, made it a still higher duty to refuse both. It would be more rational to believe with the infidel that He never made a Church at all than that He made such a thing as this. When we compare, as Christians alone are able to do, the clear and luminous faith of the most unlettered Catholic peasant with the senseless contradictions and incoherent views of the most learned and accomplished heretics, we understand why St. Athanasius always called the latter "maniacs." It is evident that the one possesses a supernatural gift which has been denied to the others. And for this reason it is not anger but compassion which we should feel towards all who are out of the Church. It is a case not for rebuke but for prayer.

WHY?

One reason, we may tell a correspondent, why the Catholic priest is averse to having his name in the newspapers, is that he does not believe in self-advertising. He does not send excerpts from his sermons to the press. He does his work and is satisfied with the approval of conscience. Ready at all times for service, he does not cherish the delusion that he is eminently qualified for original thought on questions which concern the specialist. And as for comparisons between Catholic and Protestant

clergymen, our correspondent may read Brownson for his instruction. Speaking of Catholic priests this eminent convert says: "They surpass them (the Protestant clergy) as a body in logical training, in theological science, in the accuracy, and not infrequently in the extent of their erudition."

THE CHURCH AND LOCAL OPTION

"What is the teaching of the Church in the question of Local Option, and why are some priests in favor of it while others oppose it?" These are questions frequently heard especially during the excitement of some of the hard fought contests which now mark the opening of almost every New Year. At such times Local Option, or "the cause" as it is called, not infrequently becomes a sort of fetish to its advocates who in this blind enthusiasm are inclined to overlook the optional features of the matter. To Catholics, no matter how great the excitement of the campaign, Local Option always remains just what it is, namely, a matter of choice in the exercise of their franchise and they feel secure in being guided by conscience in the choice they make. As there is no point of doctrine involved the Church has made no pronouncement on the question. And it is worthy of note that even when the hardest fought contests are being waged in different localities throughout the province, it is rarely, and then only under exceptional circumstances, that Local Option is ever mentioned in a Catholic paper. As to why some priests oppose it and others favor it, that depends on local conditions. Local Option, wherever it becomes law, always causes great loss to the owners of hotel property. This is one fact that cannot be denied. Now the loss may be looked upon as a fine, the imposition of which is either just or unjust according to the sufferers deserve the punishment or not. If a hotel man conducts his place as a business badly; if as is frequently the case, he allows the license regulations to be violated and pays so little attention to the law that his place must be regarded as a disorderly house then he would undoubtedly deserve the punishment or fine, which the community is empowered to inflict by passing local option. Under these circumstances any voter would feel bound in conscience to support the law. On the other hand, if the hotel, not properly conducted, with all due regard for the requirements of public order and public decency, it is difficult to see how the loss caused by local option can be justified and in that case any conscientious man would naturally hesitate before giving his support to a measure that would operate to cause a manifest injustice to law abiding citizens. By the mere fact that a man is the owner of an hotel he surely does not abdicate his right to justice and fair play. Hence the different places sufficiently explain why some priests favor and others oppose local option. Every priest is by virtue of his office an advocate of temperance; he is the friend of every virtue and the foe of every vice. But whether the virtue of temperance is helped or hindered by the passage of Local Option is a disputed question. There are many good men, equally honest, earnest and intelligent on both sides. No one will deny that they have a right to their opinions, and that their honest conditions should be respected. If while forming their own opinions they are satisfied to attend to their own affairs and not meddle with those of others, then they are simply exercising local option in the most restricted meaning of the phrase. However, there is ample reason to believe that it is the harm done by disorderly hotels rather than any positive good that can be expected to result from closing the licensed premises that causes local option to carry in the majority of places. This is a hopeful sign, for it conveys a warning which it headed will be productive of much good.

A NON-THINKER'S TALK ON THINKING

Writing in the Century on the "New Religion of Patriotism," Winston Churchill says: "We want a religion. Perhaps we are waiting for a new one. We'd plunge into life, into usefulness, if only we knew what life were, but we don't know." The "want" thus indicated is one of the results of no religion in the schools. Mr. Churchill also says, "We look around us and we perceive at length that every institution in our modern government, every discovery in our modern science from the telegraph which encircles the globe to the cure and prevention of disease, has been accomplished against the principle for which the Church stands, the principle of having our thinking done for us." Of course he means the Catholic Church and he slanders it. Very many of the "discoveries in our modern science" and most discover-

ies in our olden science, are the work of priests and monks of the Catholic Church, which Mr. Churchill ought to know. Those Catholic discoveries required some thinking.—Exchange.

ALL MAIL OPEN TO WILSON

PRESIDENT DENIES TUMULTY CENSORS ANTI-CATHOLIC LETTERS

Washington, D. C., Feb. 17.—In a letter to W. W. Prescott, editor of the Protestant Magazine, published here, President Wilson has denied emphatically that his correspondence is handled with religious prejudice by his secretary, Joseph P. Tumulty. The correspondence made public today by the magazine follows: "The President, Washington, D. C., Jan. 15.—Sir: I learn from personal interviews and correspondence that there is a widespread feeling among Protestants that it is practically impossible for any communication relating to the activities of the Roman Catholic Church to reach you personally, for the reason that all such letters are withheld from you by your private secretary, Mr. Tumulty. It is unfortunate both for you and for the country that such an impression prevails and that it seems to have some foundation.

SEEKS REPLY TO LETTER

"Before dealing with this subject in this magazine, I am writing to ask for a statement from you which might be of service in restoring confidence among some of the best citizens of this republic. Any reply however brief, showing that this letter actually reached you, would be a source of satisfaction. "When you were governor of New Jersey I wrote you concerning some criticisms of your course in which you were charged with showing favoritism to the Roman Catholic Church and your reply placed the matter in such a light that I did not deem it necessary to make any reference to the subject. My desire is to deal fairly with public men and hence this letter. W. W. PRESCOTT."

WILSON BRANDS REPORTS FALSE

The president's reply under date of Jan. 19, follows: "My Dear Sir: Allow me to acknowledge the receipt of your letter of Jan. 15 and to thank you for your candor in writing me.

"I beg leave to assure you that the impression that any part of my correspondence is withheld from me in any circumstances by my secretary on account of religious predilections on his part is absurdly and utterly false. I venture to say that no president ever had more frank and satisfactory relations with his secretary than I have with mine. "The whole of my correspondence is constantly open to me. Mr. Tumulty is more prompt, perhaps, to call my attention to matters in which his prejudice is supposed to be engaged than to other matters of relative indifference. "Of course, I need hardly add I am not speaking from an impression, but from knowledge of just how my correspondence is handled. WOODROW WILSON

THE CASTELLANE-GOULD CASE

Another decision in the Castellane-Gould case, which may need a few words of explanation. After the second verdict of the Rota, which pronounced in favor of the nullity on the ground that Anna Gould did not give a proper matrimonial consent to the marriage, the Defender of the Bond took two steps: first he appealed to a third turnus of the Rota for a final and definitive verdict on his part; secondly, he appealed to the case on its merits to the Supreme Court of the Segnatura to have the second verdict of the Rota quashed on the ground of fact that Anna Gould had not been properly cited to appear and give evidence. It was this Segnatura recourse which was decided recently, and decided in the sense that the citation had been properly made and that therefore, the second Rotal sentence stands for the present. For several reasons this resolution may be welcomed. The issue was purely a technical one—the evidence of Anna Gould was already full before the court; the smashing of the verdict would have meant only that the case was to be tried again before the same three auditors, and this would have involved further delay, expense, waste of time and annoyance for all concerned. It now remains, of course, for a third bench of Rotal Judges to go into the whole case once more, and to give a verdict which shall be definitive.

Is it possible to devise some means for diminishing the number of similar processes? The question may become urgent in view of the notoriety of this Gould-Castellane case and of others tried before the Rota. People now know just what kind of evidence is required to secure a legal ecclesiastical sentence of annulment, and unscrupulous persons may be inclined to make use of this danger-

ous knowledge. There will necessarily be always instances of defective consensus which cannot be obviated by any change in the present formula of matrimonial consent; error, fear, and the like, but perhaps it would not be difficult, and it might become necessary, especially in mixed marriages, to introduce into the formula of matrimonial consent a word or phrase explicitly annulling all pre-nuptial "pacts" or "conditions" affecting the consent. To the lay mind it will perhaps seem that such a phrase already exists to meet the Gould-Castellane case. It is contended by the actor in it that Anna Gould agreed to marry him not till death did them part but for as long as he behaved himself. What she actually did say, however, at the very and precise moment of making the contract was that she did take him for her lawful husband till death did them part, and these words might be supposed to exclude all annulment by previous pact or condition opposed to their obvious meaning in precisely the same way that a last will excludes all previous wills. But neither the Defender of the Bond nor Anna Gould's counsel, obviously anxious and interested though they are to secure a sentence in favor of validity, have thought it worth while to use this little argument so there must be some flaw in it—and the lay mind retires discomfited from the legal arena.—Rome.

ANOTHER CONVERT

AN ABERDEEN RECTOR JOINS THE CATHOLIC CHURCH—A LECTURER ON LABOR PROBLEMS

The Daily Citizen, the organ of the English Labor party, says: "Surprise has been caused in labor as well as in ecclesiastical circles in Aberdeen by the announcement that the Rev. E. P. Williamson rector of St. Margaret's Episcopal church, has tendered his resignation preparatory to joining the Catholic faith.

During his stay in Aberdeen, Mr. Williamson has taken a warm interest in labor and Socialist questions. He lectured on several occasions for the local branch of the Independent Labor party. One of his addresses on Socialism and religion created a great deal of interest at the time it was delivered. He is held in the highest esteem, not only by members of his own congregation only, but also by those connected with labor and the trade union movement. In a statement issued recently Mr. Williamson says his decision was not made hurriedly, but after long and prayerful consideration. "The Kikuyu controversy has had nothing whatever to do with it. It would have happened in any case, but that I have been inclined to leave the Anglican communion. In short, I have resigned St. Margaret's with real sorrow because I no longer believe in the Anglican positions or claims. I have taken the first step towards submitting humbly and unreservedly to the See of Rome, in the truth of whose claims I do unfeignedly believe."

AN HISTORIAN, NOT A CONTROVERSIALIST?

Intellectual prejudice was the weapon used by the Pharisees to check the influence of our Lord's teaching; it is still the most formidable obstacle met with by His Church. Minds obsessed by the slander that Christ wrought His miracles by the devil's aid would naturally be impervious to His doctrine and His claims. Once a man has been accepted as true, then everything which is seen in the light of that truth is distorted. Now, at one time all Christians knew the truth of Catholicism. No one doubted that our Lord had succeeded in founding a Church, according to the plan He had foreshadowed during His life—an authoritative, universal, indefeasible Church, teaching by His commission, claiming to embrace all mankind according to His design, preserved from error by the indwelling of His Spirit. Possessed of that truth men could see, without being scandalized, the scandalous conduct of professing Christians; the human prejudice her divine institution. But when the lie that the Church was not really divine entered men's minds they became incapable of sifting the tares from the wheat and the whole course of history was misinterpreted. There was a necessary denial of traditional teaching and the testimony of the Gospels had to be explained away: the great false Protestant Tradition began its devastating career. Its effect still lingers in many places, amongst various societies which trade upon it, in the hearts of many individuals who have lost all practical religion save hatred of Catholicism in the minds of students who have drunk it in with their mothers' milk and have directed their studies, unconsciously perhaps, all their lives long to fostering it. To this class belongs the bigoted pillar of time to time in these pages. Individually they are of little account; for all the intellectual influence such men have Catholics

might well be content merely to pity and pray for them. But they have a value as types, and if attention is again called to one of the worst it is that we may realize the deplorable condition of many of our neighbors thus spiritually blinded: *Oculos habent et non vident.*

Over three years ago The Month rebuked Dr. Hay Fleming, the Scottish historian, for lending the weight of his authority to the genuineness of the "Hungarian Confession," a parody of a Catholic Creed so outrageous in its extravagance as to stamp all real believers in it as mentally diseased. We venture to put it so far, apparently, Dr. Hay Fleming no longer believes in it. He writes, it is true, a sort of defence of his previous view, not, indeed, in a reputable journal such as *The Scottish Historical Review*, but, of all papers, in *The Protestant Observer*; yet even there he confines himself to attempting to weaken the extrinsic arguments against the authenticity of this silly parody. It may, perhaps, be due to inadvertence, but nowhere does he venture to record his continued belief in the document. We may quote a few of the articles to show that this Scottish historian is well advised in withholding his support from this ridiculous fabric. Mingled with some statements which are, in parts at least, sound, we come across blasphemous imbecilities like the following: "V. We confess that the most holy Pope ought to be honoured with divine honour and with deeper genuflections than Christ Himself. IX. We confess that every priest is much greater than the Mother of God herself. XI. We confess that the Roman Pope has power to change the Scripture, and, according to his will, to add to it or take from it. XVII. We confess that the Holy Virgin Mary ought to be held by angels and by men to be higher than Christ, the Son of God, Himself. Dr. Hay Fleming expends much learning in discussing Father S. Smith's account of the various editions of the work containing the above nonsense, nonsense which, we believe even the Protestant Alliance has ceased to father. A simpler means of arriving at the truth would surely have been to study the document itself. Dr. Fleming claims that he is "an historian, not a controversialist." It is the function of an historian to weigh the intrinsic probabilities of the records he discusses. Is it, then, antecedently probable that any Catholic could believe in any of the blasphemous absurdities, illustrated above, which expressly contradict the current Catholic teaching? It would seem that the greater and more ridiculous the falsehood the reader is the anti-Catholic mentality to accept it. Unless, then, Dr. Hay Fleming is content to recognize that hatred of Catholicism is a positive hindrance to learning the truth about it, he must henceforth take his stand with Dr. Horton and Mr. Hocking amongst those who are controversialists but not historians.—J. K. in the Month.

BIGOTS DEFEATED

INDIGNANT CITIZENS INSIST ON REINSTATEMENT OF TEACHER

Readers of this paper will recall the case of Miss Mulkaren, a teacher of Enid, Okla., who was refused a contract because of her religion. She had been employed in one of the public schools there, and was a great favorite with parents of the non-Catholic children who attended her school. She was summarily dismissed because of her religion, this fact being mentioned by the superintendent in a letter informing her that her services were no longer required. As soon as the reason for her dismissal became known to the citizens an indignation meeting was held at which the bigoted members of the board were vigorously denounced. As a consequence not only has she now been reinstated, but three other Catholic teachers who had also been discharged for the same "offense" have been restored to their former positions. This is what a local paper, *The Events*, says of the proceedings. "True to the prediction of *The Events*, last Sunday's St. Louis Post-Dispatch published two columns with lurid headlines, relating the story of the Enid lady, relating who was employed to teach school and was rejected when it was ascertained that she was a Catholic. The Sunday Post-Dispatch has a circulation of 325,000—which amounts to 1,200,000 readers—and hundreds of other papers all over the United States published the story. While the unfavorable advertising hurts, yet we assure a scornful world that Enid will never be the goat in such bonehead proceedings again. Even a worse feature in the reaction of Miss Mulkaren develops in that she had already been elected to teach in the city schools by the school board, (which Superintendent Jacoby says she was competent to teach), and was preparing to enter upon her duties when the question of her religious affiliation was raised and she was sent packing post-haste out of the city like a leper into banishment."

CATHOLIC NOTES

The London Tablet announces the recent reception into the Church of Crawford Filch, a brilliant writer, whose "A Little Journey in Spain," thus spiritually blinded: *Oculos habent et non vident.*

Cardinal Logue and the Archbishop of Tuam cordially encourage the movement to have Mass said next St. Patrick's day on the Hill of Tara, from which St. Patrick preached for the conversion of Ireland.

Mrs. Mary Long, an excellent Southern woman of eighty years and a lifelong adherent of the Baptist faith, was recently received into the Church by Father Clancy at Albany, Oregon. Her husband was also received into the Church on January 21, his ninety-first birthday.

Geoff Chesterton, the brother of Gilbert K., tells that it was the reading of Huxley that made him a Catholic. Huxley was the occasion. Mr. Chesterton is now one of the most brilliant journalists in London, editor of *The Eyewitness* and the *True Witness*, weekly reviews.

The Honorable Hannis Taylor, diplomat and prominent counsel, has become a convert to the Catholic faith. He was baptized by Monsignor Russell (under whom he was instructed), on New Year's eve, in St. Patrick's church, Washington, and he made his first Holy Communion on New Year's day in the same church.

Mr. Erskine Childers puts the position for the Unionists of Ulster in a few lines at the end of a letter in reply to one of Lord Grey in the *Times*. Belfast excluded, he writes, the number of Catholics and Protestants in Ulster is almost precisely equal, 597,573 and 597,176—a neat balance. There are 92,000 Catholics in Belfast.

A new grand opera in English, treating of a distinctly Catholic subject, has lately been produced in London. It is "Joan of Arc," by Raymond Roze, who is at once his own composer, librettist, conductor and producer. Not less than \$70,000 has been expended in staging "Joan of Arc" at the Convent Garden Theatre.

The new Governor of Guam, Commander W. J. Maxwell, U. S. N., a Catholic who during his six years residence in Washington, took an active part in Catholic affairs. He was a member of the General Naval Board. During the past two years he was in active duty as Commander of the Mississippi and, later on, of the Florida.

The following persons have lately been received into the Church at Caldey Abbey, South Wales; Rev. W. Swinestead, curate of All Souls' church, Clapton; Rev. Mr. Pickering, H. Burnell Hudson of Wick House, Pershore, now a monk there; Miss E. M. James, a well known author of Carnarvon, Wales, and twenty-four of the islanders at Caldey.

A perpetual Sabbath is being celebrated on earth. This is not generally known, for most people think that the day they call Sunday is the only one celebrated. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Hebrews and several Christian sects, Saturday; and the Christians, Sunday. So really, it is "The Lord's Day" always.

In Paris, while excavating for the Underground Railway, under the Place du Theatre Francais, the engineers encountered the rampart and the moat where the Blessed Joan of Arc is known to have fallen wounded by a shot from a crossbow, when she attempted to drive the English out of Paris. The exact spot is 328 feet from the Saint Honoré gate and now in front of the Cafe de la Regence. *THE CATHOLIC RECORD*

A Catholic school built in 1814, continuing as a Catholic school without a day's interruption for one hundred years and still going on as a Catholic school in 1914, fully recognized by the Board of Education and the local Education authority, is, perhaps, unique. Such a record is held by St. Wilfrid's, Preston, England. The annual reunion of its graduates was held recently and there was a record attendance. Many clergymen were among those present.

Undaunted by the implacable opposition of the Anglican Bishops to the invocation of Our Lady the bolder spirits of the Romeward movement within the Anglican church have founded a special society and publication devoted to St. Joseph, whose glories are set forth by the founder, the Rev. A. H. Baverstock, vicar of Hinton Martel. He writes of the Foster Father of Our Lord as being the patron of the dying, of working-men priests and of the Catholic Church.

The Berlin newspapers are still discussing the extraordinary exodus from the National church. The Ballwick's Courts are actually overworked with an immense number of those who wish to make declaration of change of religion. In one day alone eight thousand applications were received, while during December, up to the 23rd ult., some seven thousand persons had seceded from Protestantism. Large numbers of these people join the Los von Rom movement the Monists and the Socialist Atheists also having their share.